THE
MONTHLY REVIEW,
For OCTOBER, 1808.

ART. I. *Illustrations of Shakspeare, and of Ancient Manners.* With Dissertations on the Clowns and Fools of Shakspeare; on the Collection of popular Tales entitled *Gesta Romanorum*; and on the English Morris Dance. By Francis Douce. The Engravings on Wood, by J. Berryman. 2 Vols. 8vo. 1l. 11s. 6d. Boards. Longman and Co. 1807.

THE ridicule absurdly cast on *black-letter* learning, merely because it is preserved in that peculiar character, has long recoiled on the authors of it; and a reference to "books too mean to be formally quoted" may often be necessary towards illustrating an obsolete custom, or establishing a controverted fact. Shakspeare is indisputably "worth reading," and therefore, according to Mr. Steevens's just and logical inference, "he is worth explaining;" while the manners of our ancestors must at all times form an object of natural and laudable curiosity. These considerations, though they cannot excuse the editor who swells a work that is universally admired to a bulk which renders it inaccessible to the purses of a vast majority of his readers, and who excludes Shakspeare from his own pages by a mass of notes not very rarely trifling, impertinent, or offensive, may form a very commendable motive to the critic, who devotes a separate treatise to the investigation of subjects so capable of amply rewarding the labour of research. We think, therefore, that the apology, with which Mr. Douce has ushered in his labours as a commentator on our immortal dramatist, was not necessary on the present occasion.

Unquestionably, Shakspeare is worth explaining wherever he requires to be explained: but, before we can assent to the opinion which Mr. D. ascribes to an *eminent critic*, and quotes with approbation, "that if every line of his plays were accompanied with a comment, every intelligent reader would be indebted to the *industry* of him who produced it," we must be satisfied that his productions abound more with obscurity, affectation, and perverted language, than the existing works of

any author whatever. The *industry*, indeed, of such a resolute and indefatigable commentator, would be more apparent than either his good sense or his good taste: but it may be fairly doubted whether compositions requiring so much explanation can be worthy even of perusal. We are willing, however, to allow that the number of passages in Shakspeare, which may be rendered clearer by means of collateral information, is by no means inconsiderable; and the names of Steevens, Malone, Tyrwhitt, and Mason, notwithstanding all their defects, will be remembered with the honour which they deserve, for having contributed to a fuller understanding of such noble productions of human genius. Mr. Douce himself will certainly hold a distinguished station hereafter in this catalogue, from which he has excluded Dr. Johnson, on account of his want of skill in obsolete customs and expressions. His explanatory notes are, for this reason, considered as the most controvertible of any: but a warm eulogy is pronounced not only on his masterly preface, but also on his 'sound and *tasteful* characters of the plays of Shakspeare.' To the former part of this praise no man can refuse to subscribe: but that the latter part should ever have been uttered by any attentive student and zealous admirer of Shakspeare, is to us a matter of astonishment. Mr. D. has justly reprobated the frigid praise bestowed by the Doctor on the exquisite romance of the Winter's Tale,—"this play, with all its absurdity, is entertaining—the character of Autolycus is so and so"——, overlooking the character of Perdita, the strong dramatic effect of various scenes, and the truly beautiful poetry which runs through the whole composition:—but many others among these dramas are treated with equal injustice. The interest of Henry VIII. was quaintly said to come in and go out with Queen Catherine, yet Johnson had not expunged the characters of Buckingham and Wolsey from his edition. In discussing Henry V., the chorusses are mentioned with a sneer; they "have many admirers, but the truth is that there is in them a *little* which may be *praised*, and much that must be forgiven." Johnson has thought it proper to pass exaggerated compliments on several of the inferior plays: but, among those which have commanded the most absolute applause of all the rest of mankind, it may be questioned whether he has done justice to more than Macbeth, Othello, and the two parts of Henry IV. His intimate knowlege of the human heart qualified him completely to appreciate Shakspeare's merit in portraying character and passion: but the wit, the fancy, the romantic flights, and the high poetic excellence, of the inspired bard, appear to have escaped his phlegmatic censor; the general

acquiescence in whose opinions on this subject is, perhaps, one of the strongest examples of the influence of great names. —To this influence, Mr. D. has been properly indifferent in the case of another distinguished writer, concerning whom he truly says: 'of all the commentators, Dr. Warburton was surely the worst. His sentiments indeed have been seldom exhibited in modern editions but for the purpose of confuting them.'

The principal part of the contents of these two volumes consists of annotations on the several plays, with references to the notes in Mr. Steevens's last edition, of which the order is here pursued. We shall offer to our readers such extracts and observations, as have occurred to us in looking through them, without attempting any arrangement in subjects that are incapable of any. It may be proper, however, to premise a general remark that the extracts from contemporaneous publications, or those of an earlier date, from which Shakspeare may have occasionally wished to borrow, or to which an involuntary association of ideas may sometimes have betrayed him into an unconscious resemblance, are by far the most valuable portion of these pages. The supposed imitations of particular phrases by subsequent writers, especially Milton, are seldom well founded; and the accidental coincidences of expression sometimes discovered in different plays, unless they throw light on the meaning of the several passages, appear to us to be of no use or value. Still, in justice to this commentator, it should always be borne in mind that he professes to illustrate not Shakspeare alone, but also *antient manners*; a large and general description, which will be found to comprise a vast variety of curious circumstances, in the literature, laws, and customs which distinguished the ages that are past.

In a scene from "the Two Gentlemen of Verona," noticed in p. 42, the phrase "*very* friend" is explained by Steevens "*immediate* friend," which we do not well understand. It is here properly corrected to the sense of *true*, *verus*; which, in Norman French, Mr. D. might have added, is changed into *veray*.—Was it necessary to introduce a *new* note to—"the music *likes* you not," for the sake of stating a fact so generally known as that *to like* is sometimes used in the active sense, for *to please*? Or who could want to be informed that Slender's hope, that "upon familiarity would grow more contempt," is a perversion of the common adage?—How does Mr. Douce know that Pistol had a rubicund nose, though Bardolph certainly had? Or why are we to suppose that a proverbial saying once existed and is now lost, from which Master Page borrowed the philosophical common-place, "what

cannot be eschewed must be embraced" ?—At p. 91 we have a long treatise on the term "point-de-vice," in "Twelfth night," which has already occasioned much discussion. In this note, a curious account is given of the mode of satirising female vanity, sometimes adopted in those days:

'In an old and very rare satirical poem against married ladies, entitled *The proude wyves paternoster that wold go gaye, and undyd her husbande and went her waye*, 1560, 4to, one of the gossips recommends her companions to wear

"Rybandes of sylke that be full longe and large,
With tryangles *trymly made poyntdevyse*."

'Some further account of this piece may not be unacceptable. It is described in Laneham's *Letter from Killingworth* as forming part of Captain Cox the mason's curious library. In the appendix to Baker's *Biographia dramatica*, p. 433, a play under the same title is mentioned as entered on the Stationers' books in 1559; but from the correspondence in the date, it was, most likely, the present work, which cannot be regarded as a dramatic one. It describes the hypocritical behaviour of women at church, who, instead of attending to their devotions, are more anxious to shew their gay apparel. One of these, observing a neighbour much better clothed than herself, begins her *paternoster*, wherein she complains of her husband's restrictions, and prays that she may be enabled to dress as gaily as the rest of her acquaintance. She afterwards enters into conversation with a female gossip, by whose mischievous instigation she is seduced to rebel against her husband's authority. In consequence of this the poor man is first entreated, next threatened, and finally ruined. The author of this poem is not the first who has irreligiously made use of the present vehicle of his satire. One of the old Norman minstrels had preceded him in *The usurer's pater-noster*, which Mons. Le Grand has inserted among his entertaining *fabliaux*, and at the same time described some other similar compositions.'

'But to return (as Mr. D. says) to point-device,' of which he proceeds to state the etymology: 'Poinct in the French language denotes a *stitch; devisé* anything invented, disposed, or arranged. *Point devisé* was *therefore* a *particular* sort of patterned *lace* worked with the needle, and the term *point lace* is still familiar to every female.' The note then gives numerous instances of female industry and skill, with some descriptions of rare old books on the manner of exercising them, but not another word occurs about point-de-vice. 'It is *therefore apparent* that the expression *point-devise* became applicable, in a *secondary* sense, to whatever was uncommonly exact, or constructed with the nicety or precision of *stitches made or devised by the needle*.' If the author had never exhibited more *precision* than in this inference, he would be in no danger of having the epithet in dispute applied to him: but

in truth this note is very unlike his usual manner. The *secondary* sense was already well understood from the usage of the word; the *primary* sense was the subject of inquiry, and to that no satisfactory clue is given. Of the three passages here quoted, in which the word is used, the last alone has any application to dress, and it contains nothing to shew that it was employed in its supposed primary sense. In the two others, one of which is of an earlier age, it has no connection with lace, needle work, or female apparel; and though it be true that *point* and *devisé* have the significations respectively assigned to them, when we consider how many other senses they bear, and in how many various points of view they might be combined, we can hardly fail to acknowlege, with whatever reluctance and regret, that the important task of tracing this compound phrase to its source remains to be performed.

At p. 104 we meet with some good remarks on Sir Toby's excellent description of "a knight, dubb'd with *unhack'd* rapier, on carpet consideration." We are perplexed in our choice between the two readings *unhack'd*, and *an hatched*, i. e. fairly engraven: both express the sense perfectly, yet the former appears to be more in character with the liveliness of the whole picture.—In a note on the union between Sebastian and Olivia, we have a clear and full account of the custom of betrothing, which consisted in the interchange of rings; the mutual kiss; the joining of hands; and the testimony of witnesses. It is too long for insertion.

Some of the comments on "Measure for Measure" appear to us rather unnecessary. The *fowl of season* needed no explanation; *keep* is still used for dwell; and *lover* was undoubtedly applicable to both sexes. Shakspeare has been censured as ungrammatical for the sentence, "For that which, &c." where strictly it ought to be "for that *for* which:" but it was, and still is in conversation, very usual to omit a preposition in sentences of this nature, when the same preposition was required both for the relative and the antecedent.—We fear that Mr. Douce's explanation of

> "Let us be keen and rather cut a little
> Than fall and bruise to death,"

as a metaphor borrowed from lopping timber, will not be allowed to relieve Shakspeare from the charge of impropriety, since timber is not bruised to death by its fall, which the expression plainly implies.—*To possess*, in the sense of *to inform*, is much too common to require illustration; and we should have deemed it superfluous to explain "an *unpitied* whipping" by "a whipping that none shall pity," if Mr. Steevens had

not announced that *unpitied* signified *unmerciful*.—On Lucio's taunt to the disguised Duke—"Shew your sheep-biting face, and be *hanged an hour*," our commentator observes that he should have agreed with Mr. Henley in supposing that the phrase referred to the pillory, but for Lucio's subsequent expression, "this may prove worse than hanging;" which words, however, do not seem to have any reference to the former. We are presented with some curious cuts of the pillory, as it was used at different but remote periods.—In his observations on the story of this Comedy, and on other occasions, Mr. Douce has taken some pains to refute the forgotten cavils of Mrs. Lenox on several of Shakspeare's plays. This labour might surely have been spared.

We sometimes meet with an etymology that throws considerable light on the origin of words, among which the following may be offered to the reader's attention:

'MIDSUMMER NIGHT's DREAM.

'Sc. I. p. 32.

'Puck. But they do *square*.

'Dr. Johnson has very justly observed that to *square* here is to quarrel. In investigating the reason, we must previously take it for granted that our verb *to quarrel* is from the French *quereller*, or perhaps both from the common source, the Latin *querela*. Blackstone has remarked that the glasiers use the words *square* and *quarrel* as synonymous terms for a pane of glass, and he might have added for the instrument with which they cut it. This he says is somewhat whimsical; but had he been acquainted with the reason, he might have been disposed to waive his opinion, at least on the present occasion. The glasier's instrument is a *diamond*, usually cut into such a *square* form as the *supposed diamonds* on the French and English cards, in the former of which it is still properly called *carreau*, from its *original*. This was the *square* iron head of the arrow used for the cross-bow. In English it was called a *quarrel*, and hence the glasier's diamond and the pane of glass have received their names of *square* and *quarrel*. Now we may suppose without straining the point very violently, that these words being evidently synonimous in one sense, have corruptedly become so in another; and that the verb *to square*, which correctly and metaphorically, even at this time, signifies *to agree* or *accord*, has been carelessly and ignorantly wrested from its true sense, and from frequent use become a legitimate word. The French have avoided this error, and to express a meaning very similar to that of *to quarrel* or *dispute*, make use of the word *contrecarrer*.'

We have afterward a very probable conjecture on a line in Macbeth:

'Sc. 2. p. 331.

'Sold. And fortune on his damned *quarrel* smiling.

'The old copy has *quarry*, which Dr. Johnson has changed to *quarrel*, a reading that had already been adopted by Hanmer. Chance may

may hereafter determine that *quarry* was an *occasional* mode of orthography, *euphoniæ gratiâ*, as we find *perrie* for *perril*. See Howard's *Defensative against the poyson of supposed prophecies*, 1583, 4to, sig. A iij. The word too which expresses a square-headed arrow and a pane of glass is written both *quarry* and *quarrel*.'

The history of the doubtful word *quarry* must not be omitted:

'Sc. 3. p. 540.

'Rosse. —— —— to relate the manner,
Were, on the *quarry* of these murder'd deer,
To add the death of you.

"*Quarry*," says Mr. Steevens, "is a term used both in hunting and falconry. In both sports it means the game after it is killed." So far this is just, aad serves *partly* to explain the passage before us, as well as this in *Coriolanus*, Act i. Sc. 1.

"And let me use my sword, I'd make a *quarry*
With thousands of these quarter'd slaves, as high
As I could pitch my lance."

'What follows respecting the etymology of the word may not appear quite so correct. Mr. Steevens cites the MS. *Mayster of game*, in which the old English term *querre* is used for the *square* spot wherein the dead game was deposited. It is simply the French *carré*, but not, as Mr. Steevens conceived, the origin of *quarry*. It is necessary to state that *quarry* not only signified the game that was killed, but, in falconry, the bird that was pursued or sought-after. The same term is used to express the flight of the hawk after its prey. In these senses it is probable that the word has been formed from the French *querir, to seek after*, and that the game sought after would be called in that language *querie*, whence our English *quarrie*, the old and correct orthography. The more modern French term in falconry for pursuing the game is *charrier*. See René François, *Essay des merveilles de nature*, 1626, 4to, p. 48.

'It is conceived therefore that in both the passages in Shakspeare *quarry* signifies the spot or *square* in which the heaps of dead game were placed. Not so in the quotation from Massinger's *Guardian*; for there *quarry* is evidently the bird pursued to death.'

We are very sorry to be prevented by want of room from transcribing the instructive and entertaining notes in "the Midsummer Night's Dream," on blessing the bride-bed, and the several chambers of a house honoured by a fairy visit.

In proposing to correct an imagined misprint, a most extraordinary mistake appears to have been committed. Gratiano says, in "the Merchant of Venice,"—"whilst thou *lay'st* in thy unhallowed dam," and Mr. D. inquires whether this be not 'a very common misprint for *lay'dst*, where the preterite is intended?' Is it possible that the neuter verb to *lie* should thus have been confounded with the active to *lay*? We can

hardly believe it; and yet the words are incapable, as far as we can discover, of any different construction.—In the last named play, the celebrated passage on the evil propensities of "the man who hath no music in himself" introduces a long and vehement declamation against Mr. Steevens; who, it seems, thought that an edition of Shakspeare was the proper place for venting his dislike to music, or, as Mr. D. more rhetorically expresses it, 'most disingenuously endeavouring to cast an odium on a science, which,' &c. &c. We are here given to understand that Mr. D. himself has a very fine ear, and that 'he is happily qualified to appreciate the *better parts* of music,' but that 'he will not *lend an ear* to the vulgarity and tumultuous roar of the tavern catch, or the delusive sounds of martial clangor.' The essay on the two stories, which form the plot of "the Merchant of Venice," must be admitted to be particularly amusing.

The annotations on "As you like it" are not intitled to much praise, if we except the notice of the strange superstition respecting the jewel in the toad's head.—The idea that 'all the world's a stage' might surely have occurred to a player, who had never heard of Petronius (with whom, by the way, we do not imagine that this obvious sentiment originated, since it may be found in the Greek Anthology,) or the play of Damon and Pythias, or Withal's *short Dictionarie*, or Pettie's *Civile Conversation*.—We do not perceive that Orlando's request to Jaques, to "mar no more of his verses by reading them ill-favouredly," *very much resembles* Martial's line "*male dum recitas, incipit esse tuum*," or Timothy Kendall's translation of it,

> "*But when thou ill doest read it, then*
> *Beginns it to be thyne*"

Theobald is clearly wrong in considering "a pair of *cast* lips of Diana," as lips *left off*, which is mere nonsense. Mr. D. says that the allusion is to '*a statue* cast in plaister in metal:' perhaps it would be still more correct to say that it is to a pair of lips cast for a statue, as that kind of workmanship is commonly executed in detached parts.—We do not object to the account given of the use of the guillotine in Queen Elizabeth's reign, but can discover no connection between that machine and the expression,

> "The common executioner
> Falls not the axe upon the humbled neck."

In Rosalind's address to Phœbe, the old copy having supposed the lady to say—"What though you have *no* beauty,"

an

an expression equally ungallant and inconsistent with the spirit of the sentence; Mr. Malone ingeniously proposed to substitute *mo* or *more*, and supported his alteration by making Rosalind allow that Phœbe had more beauty than her lover Mr. D. justly objects to this reading, that she soon afterward asserts the contrary; and he suggests the omission of the disputed monosyllable, for the introduction of which he accounts satisfactorily, and the absence of which will correct a redundancy in the line. We hardly know whether to assent to this emendation, or to propose another very slight change that has occurred to us, of *have* into *had*:

—What though you had more beauty (i. e. than you have)
(As by my faith I see no more in you
Than without candle may go dark to bed)—

The innaccurate phrase in "All's well that ends well," *both our mothers*, for *mother of us both*, might be traced down to the law proceedings of our own times—*their and each of their* executors, &c.—In the "Winter's Tale," a long examination is devoted to "*Clamour* your tongues" by which the clown means "be silent." Drs. Warburton, Grey, and Johnson, Mr. Malone, and Mr. Nicholls, have offered explanations, which Mr. Douce will not be singular in deeming quite unsatisfactory: but we must hesitate to adopt his own derivation from to *clam*, i. e. to glue, till we see instances of that word being distorted into *clamour*, and applied to sound. After all, perhaps, Shakspeare only intended a joke very common with him in making the clown utter an absurdity and a contradiction; and the critics have lost their time on this passage, as much as they would have done by endeavouring to make sense of Dogberry's threat, "thou will be damned to everlasting *redemption*," by proving that *redemption* came from the old verb *dampner*.

"Macbeth" has furnished many opportunities for producing curious points of faith in regard to the powers and dispositions of witches.—Few persons will perhaps be inclined to agree that *the sticking place* means the *stabbing* place; and without inquiring whether Lady Macbeth drew her metaphor from a pile-driver or the peg of a violin, the generality of readers will be satisfied with believing that she means to exhort her husband to wind up his courage to such a pitch, that it might act with force and vigor.—This play, more especially the part allotted to its hero, abounds with obscure passages; and perhaps it is not impossible that the poet might sometimes intend, by the obscurity of his language, to paint the agitated state of a mind employed in horrid actions at which it revolted, distracted with scruples, torn by remorse,

and

and trembling with continual alarms. Of one particular expression, which has been often discussed, but which is passed over in the present volume, the true explanation does not appear to us to have been given; and we take the liberty of offering a construction, which we believe to be new. On hearing of the death of his wife, the usurper exclaims,

—" She should have died hereafter.
There would have been a time for such a *word.*"

The sense now most commonly put on the second of these lines is, that the *intelligence* of the queen's death should have come at a subsequent time; a very plausible interpretation, which certainly makes sense of the passage, but which appears to us to require some evidence that *word* was ever substantively used as *a piece of news*, and not merely in the idioms *to bring word, to send word*, &c. We would propose to refer *word* to *hereafter*; and we imagine that, on recollecting the entire disappointment encountered by Macbeth in all the hopes which he had formerly entertained of futurity, (among which the enjoyment of kingly state in conjunction with the woman whom he loved was probably nearest to his heart,) he bursts into an expression of spleen against himself for mentioning *hereafter*. The beautiful and melancholy lines which follow, most forcibly lamenting the miserable delusions produced by our hopes of the morrow, which have always incurred censure as wanting connection on the former hypothesis, appear to be very naturally suggested by the sudden turn of mind which we suppose.

We are compelled to pass over much curious information introduced in the notes on Henry IV.: but the discovery of the entertainment in which Justice Shallow performed Sir Dagonet, viz. " Arthur's shew," is too curious to be entirely neglected, though the details are too long for us to copy them. It is now ascertained that prince Arthur, the eldest son of Henry VIII. instituted an order of the Round Table in remembrance of his British namesake, and had frequent entertainments at Mile-end, and other places, where he and his knights were in the habit of practising archery. Sir Dagonet is mentioned in the old romances as King Arthur's fool, and this respectable character the worthy magistrate boasts of having sustained in his youth. This seems to us the greatest triumph of antiquarian industry in elucidating the page of Shakspeare; and the information is besides extremely curious in itself: but it may somewhat damp the pride of those who fancy that Shakspeare owes everything to their commentaries,

if

if they will pause and consider how very little is added, even by this most successful effort, to our relish for the humour of our sportive dramatist.—The vulgar adjuration *by cock and pye* is here, with great probability, derived from the ceremony said to be performed at solemn feasts in the days of chivalry, when the knights made their vows over a *peacock* presented to them by ladies. When this custom had fallen into disuse, the peacock nevertheless continued to be a favourite dish, and was often brought to table in a *pie*, with its gilded beak and spred tail elevated above the crust.—The old phrase to *curry favour* is said, in another note, to be a corruption from *curry favel*, *favel* being the name for a yellow coloured horse, and the metaphor drawn from the pleasurable sensation excited in a horse when he is curried. Some analogy exists between the word in this sense, and the French *chatouiller*, to flatter; and we think that the quotations from old books make this etymology, so startling at first sight, extremely probable.—The explanation of *waxen* at p. 484 we consider as incorrect; we apprehend *woxen* to be the participle from to *wex*, or *wax*, and that no instance could be produced of that verb signifing to *expand* or *protract* in the sense here imputed to it. The learned note on "*a figo*" is full of curious matter, which will not bear transcribing.

Will Mr. Douce forgive us for hinting to him, that the few specimens of his taste given in this work furnish no exception to the common observation on the want of poetic feeling ascribed to verbal critics? We hope that he is the last of "the zealous admirers of Shakspeare," who will question the beauty of an epithet that even Dr. Johnson has condescended to admire,—"deserts *idle*." He has also attacked one of the boldest and most correct personifications to be found in this or any other writer:

> "Grim-visaged WAR has smoothed his wrinkled front,
> And now, instead of mounting barbed steeds,
> To fright the souls of fearful adversaries,
> He capers nimbly in a lady's chamber
> To the lascivious pleasing of a lute."

Instead of referring the whole of this spirited description to *War*, he appears inclined to make Edward, who is mentioned as the *son of York* five lines before, the nominative case for these verbs. It is probable, indeed, that Richard, while uttering the speech, was carrying on a silent comparison between himself and his brother: but War, abstractedly taken, is the allegorical hero of the picture. Mr. Douce observes, 'Dr. Johnson thought the image of *war capering* poetical; yet it is

not

not easy to conceive *how grim-visag'd war* could *caper in a lady's chamber.*' Where is the difficulty? If it relates to his *grim visage*, Mr. D. might have recollected that the rugged front had been smoothed already: or if any metaphysical objection is to be made to *war* being engaged in the festivities and amusements peculiar to a season of *peace*, the same overstrained accuracy must condemn Lucretius for making Mars recline on the lap of Venus, in the full enjoyment of voluptuous indolence.

We must travel rapidly through the second volume, though its contents are often valuable. In "Lear,"—"To do upon respect such violent outrage" is interpreted 'to do outrage to that respect which is due to the king.' May it not simply mean to do outrage, on consideration, *i. e.* deliberately?—We subscribe to the remark on the *meiny*, and must acknowlege our obligations to the history of the word *cockney*, as well as to the following etymology:

'ROMEO AND JULIET.

'ACT V.

'Scene 1. Page 536.

'Rom. An *alligator* stuff'd———

'Our dictionaries supply no materials towards the etymology of this word, which was probably introduced into the language by some of our early voyagers to the Spanish or Portuguese settlements in the newly discovered world. They would hear the Spaniards discoursing of the animal by the name of *el lagarto*, or the lizard; Lat. *lacerta*; and on their return home, they would inform their countrymen that this sort of crocodile was called an *alligator*. It would not be difficult to trace other corrupted words in a similar manner.'

The long essay on *wassel* and *wastell*, and the old French song of Christmas, to which considerable justice is done in a translation here inserted, abound with curious matter.—Was it necessary, however, to tell us that *sere* means *dry*, and that *eager* signifies *sour?*—The following entertaining note is *not* rendered *more* entertaining by a plate of a *chopine*, which is added to it, because we are unable to conjecture how it could possibly be worn:

'HAMLET.

'Sc. 2. p. 135.

'Ham. Your ladyship is nearer to heaven, than when I saw you last, by the altitude of a *chopine*.

'In Raymond's *Voyage through Italy*, 1648, 12mo, a work which is said to have been partly written by Dr. Bargrave, prebendary of Canterbury, the following curious account of the *chopine* occurs. "This place [Venice] is much frequented by the walking may poles, I meane the women. They weare their coats halfe too long for their bodies, being mounted on their *chippeens*, (which are as high as a man's leg)

leg) they walke between two handmaids, majestickly deliberating of every step they take. This fashion was invented and appropriated to the noble Venetians wives, to bee constant to distinguish them from the courtesans, who goe covered in a vaile of white taffety."

'James Howell, speaking of the Venetian women, says, "They are low and of small statures for the most part, which makes them to rayse their bodies upon high shoes called *chapins*, which gave one occasion to say that the Venetian ladies were made of three things, one part of them was wood, meaning their chapins, another part was their apparell, and the third part was a woman; the Senat hath often endeavour'd to take away the wearing of those high shooes, but all women are so passionately delighted with this kind of state that no law can weane them from it."

'Some have supposed that the jealousy of Italian husbands gave rise to the invention of the *chopine*. Limojon de Saint Didier, a lively French writer on the republic of Venice, mentions a conversation with some of the doge's counsellors of state on this subject, in which it was remarked that smaller shoes would certainly be found more convenient; which induced one of the counsellors to say, putting on at the same time a very austere look, *pur troppo commodi, pur troppo.* The first ladies who rejected the use of the chopine were the daughters of the Doge Dominico Contareno, about the year 1670. It was impossible to set one foot before the other without leaning on the shoulders of two waiting women, and those who used them must have stalked along like boys in stilts.'

A phrase now almost proverbial, *out-heroding Herod*, is so completely and ludicrously illustrated in the following extract from the mystery of *the Slaughter of the Innocents*, performed at Chester and Coventry, that we cannot withhold it:

'Hamlet, Sc. 2. p. 173. His Majesty's entrance is announced by a herald in the vilest French jargon that can be concieved. He commences by injoining silence on the part of the spectators, and ends with sending them all to the devil. "La gran deaboly vos umport." He then makes a speech, which begins in bad Latin, and thus proceeds;

"[I am] the myghtyst conquerowre that ever walkid on grownd,
For I am evyn he that made bothe hevin and hell,
And of my myghte power holdith up the world rownd;
Magog and *Madroke* bothe thes did I confownde,
And in this bryght bronde * there bonis I brak on sunder,
That all the wyde worlde on those rappis † did wonder.
I am the cawse of this grett lyght and thunder;
Yt ys throgh my fure ‡ that the § soche noyse doth make;
My feyrefull contenance the cloudis so doth incumber,
That oftymes for drede therof the verre ‖ yerth doth quake.
Loke when I with males ¶ this bryght brond doth shake,

' * sword. † raps, blows. ‡ fury. § they.
‖ very. ¶ malice.'

All

All the whole world from the north to the sowthe,
I ma them dystroie with won worde of my mouthe.
To recownt unto you myn inewmerabull substance,
Thatt were to moche for any tong to tell;
For all the whole orent * ys under myn obbeydeance,
And prince am I of purgatorre and chef capten of hell;
And thase tyranees trayturs be force ma I compell
Myne enemys to vanquese, and evyn to duste them dryve,
And with a twynke of myn iee not won to be left alyve.
Behald my contenance and my colur,
Brygliter than the sun in the meddis of the dey.
Where can you have a more grettur succur
Then to behold my person that ys so gaye?
My fawcun † and my fassion with my gorgis ‡ araye?
He that had the grace allwey theron to thynke,
Lyve the myght allwey withowt othur meyte or drynke;
And thys my tryomfande fame most hylist doth abownde
Throgh owt this world in all reygeons abrod,
Reysemelyng the favour of that most myght *Mahownd*.
From *Jubytor* be desent § and cosyn to the grett God,
And namyd the most reydowndid ‖ kyng *Eyrodde*,
Wycche that all pryncis hath undr subjeccion,
And all their whole powar undur my proteccion;
And therefore my hareode ¶, here called *Calcas*,
Warne thow eyvyry porte that noo schyppis aryve;
Nor also aloond ** stranger throgh my realme pas,
But the for there truage do pay markis fyve.
Now spede the forthe hastele,
For the that wyll the contrare,
Upon a galowse hangid schal be,
And be *Mahownde* of me they gett noo grace."

* When he hears of the flight of the messengers, he exclaims—

"I stampe, I stare, I loke all abowt,
Myght I them take I schuld them bren at a glede ††,
I ren, I rawe ‡‡, and now I am wode ‖‖,
A that these velen trayturs hath mard this my mode
The schal be hangid yf I ma cum them to."

* The stage direction is, "Here *Erode* ragis in the pagond and in the strete also." He consults with his knights on putting the children to death; and on their dissuading him from it as likely to excite an insurrection, he says—

"A rysing, owt, owt, owt."

"There *Erode* ragis ageyne and then seyth thus:"

---

* * orient. † falcon, or perhaps falchion. ‡ gorgeous.
§ I am descended. ‖ renowned. ¶ herald. ** allow.
†† burn on live coals. ‡‡ rave. ‖‖ mad.'

"Out

" Out velen vrychis har apon * you I cry,
My wyll utturly loke that yt be wroght,
Or apon a gallowse bothe you schall dye
Be *Mahownde* most myghtyst that me dere hath boght."

' At length the knights consent to slay the children, and *Herod* says;

" And then wyll I for fayne trypp lyke a doo."

' The bodies of the children are brought to him in carts; but he is told that all his deeds are come to nothing, as the child whom he particularly sought after had escaped into Egypt. He once more falls into a violent passion, orders his palfrey to be saddled, and hurries away in pursuit of the infant. Here the piece ends. It was performed by the taylors and shearmen in the year 1534; but the composition is of much greater antiquity.'

After the notes on the several plays, a dissertation follows, which is not announced in Mr. D.'s title-page, " on the anachronisms and some other incongruities of Shakspeare." The use of this *recueil* we cannot discover, since all these incongruities are pointed out in the notes to each play, as they occur; and if they are here collected for amusement, this is a purpose which they do not answer by being barely stated, however they might be wrought up.—The dissertation on the clowns and fools of Shakspeare, over whom Mr. Douce exercises the superintending care of a Lord Chancellor, is a judicious combination of all that can be properly stated on that strange but interesting subject.—The discussion of the *Gesta Romanorum*, which is far more valuable than either of the others papers, is introduced by some notice of the moralizations of profane works so common in the middle ages:

' The promptuary of examples for the use of preachers, at the end of Herolt's *Sermones discipuli*, composed in 1418, has been already mentioned by Mr. Warton, who has given a curious and correct account of that work; but he has omitted to notice, that, among a multitude of pious authors cited in it, the name of Ovid appears. This practice of indiscriminate quotation became afterwards very common. It was, indeed, sanctioned by a preceding custom, among religious writers, of *moralizing* works of all denominations. Thus, to mention only a few, Thomas Walleys, a Welsh Dominican frier, had published his moralizations of Ovid's metamorphoses, in the fourteenth century †. The *Bestiarum*, a treatise on animals, is, as well as the

---

' * hereupon, or perhaps *haro!*'

' † There is a great deal of confusion respecting this man, some making him an English Jacobin of the fourteenth century. He has been mistaken for other persons of the same name, and his works are by no means well ascertained, being often confounded with those of Nicolas Trivet and others. In his Ovid he has been indebted to a preceding

the *Gesta Romanorum*, perhaps an earlier instance. Afterwards the celebrated but licentious *Romance of the Rose* was moralized by Jean Molinet. Even the game of chess was moralized; for the reader who may take up Caxton's translation of Jacobus de Cæsolis, will be grievously disappointed should he expect to find any didactic or even historical information. We are not to wonder therefore, if on the restoration of letters, a system of morality was extracted from Æsop and other fabulists; and, accordingly, some of the early printed editions of Æsop were published under the title of *Æsopus moralizatus*, and this, do doubt, led the way to the moral applications to his fables which afterwards appeared in other languages.

'Among the preachers who interspersed their sermons with narrations of various kinds, a Carthusian monk of the fifteenth century deserves particular mention. With as much quaintness as humility, he styles himself *Guillelmus Hilacensis quondam simplex cordatus pauperculus discalciatus ac contemptibilis denudatus, sapientissimorum rudissimus, electorum infimus, et minorum minimus.* He has left a volume of sermons on the Lord's prayer, with stories in every page*. In the British museum, there is a very curious collection of Latin sermons, compiled about the reign of Henry the Sixth, by a person who calls himself a vicar of Magdalen college, Oxford. They abound with stories from Æsop, Cicero, Seneca, Valerius Maximus, Saint Austin, venerable Bede, &c.† Stephen Baron, an English Minorite in the reign of Henry the Eighth, has left a similar volume of sermons preached before the university of Cambridge‡.

'Among the most remarkable persons of this description who soon followed, were fathers Menot, Maillard, Barelete, Raulin, Vincent Ferrier, Pierre de Boves, &c., whose discourses were filled with quotations from Virgil, Valerius Maximus, Apuleius, Dante, Petrarch, and the *Gesta Romanorum*. Erasmus, ridiculing the absurdities of some of the theologians, mentions their practice of quoting the *Speculum historiale* and *Gesta Romanorum*. Schelhorn speaks of a copy of the latter in his possession, dated 1499, in which some former possessor had marked against many of the stories the year in which he had used them in his sermons. Even in the eighteenth century the Italians had not left off this custom. Grosley states, that he heard

---

preceding work by Alexander Neckam. Another allegorical work on Ovid's metamorphoses was written about 1370, by Giovanni Buonsignore di Castello, and a tropological explanation of them was published by Pierre Lavigne, about 1500. There is also a manuscript in the Royal library at Paris, intitled *Ovidii metamorphosis moralisata, per Johannem Bourgauldum.* See Labbe *nova bibl. MSS.*, p. 321.'

'* It was printed at Paris, 1494, in 12mo, by Geringard Rembolt.'

'† MS. Harl. 5396. This manuscript contains another similar collection; and these are the more worthy of being noticed, as we have very few of the kind printed in England.'

'‡ These were printed at Wynkyn de Worde, and at Paris, without date.'

a buffoon

a buffoon preacher at Rome, who stuffed his discourse with a thousand tales, among which was that of father Philip's geese, from Boccaccio.'

Mention is then made of some of the most important of these works; and from that which is ascribed to Odo of Ceriton, the following parables are extracted:

"Isengrin the wolf, to expiate his sins, became a monk. His brethren endeavoured to teach him his letters, that he might say *Pater noster;* but all that they were able to get from him was, 'lamb, lamb.' They told him to look up to the cross, but could never make him turn his eyes from the sheep. In like manner do the monks cry out for good wine, and fix their eyes on dainty viands and full trenchers; whence the English proverb, *Yf alle that the wolf unto the prest worthe and be sette on to boke salmes to ler, zit is ever hys onne eye to the wodeward*.*" To conclude with one more, "The wolf being dead, the lion assembled the rest of the beasts to celebrate his obsequies. The hare carried the holy water, and the hedge-hogs the wax tapers. The goats tolled the bells; the badger dug the grave; the fox carried the coffin; Berengarius the bear celebrated mass; the ox read the gospels, and the ass the epistles. Mass being finished, and the Isengrin duly buried, the beasts partook of a splendid feast, the expence of which was defrayed out of the deceased's property. The parties wished for nothing better than a similar ceremony. So, says the moral, on the death of any rich usurer, the abbots assemble all the *beasts* of the monastery; for in general, the black and white monks are really brutes, that is, lions in pride; foxes in cunning; hogs in gluttony; goats in luxury; asses in sloth, and hares in cowardice."

The *Gesta Romanorum*, which has also been designated by the title *Liber Monasticus*, was certainly a collection of apologues formed for the use of preachers: but Mr. D. combats Warton's opinion that it was composed by Peter Bercheur, or Berchorius, though without ascribing it to any other writer. Might it not be the labour of various persons, all interested in

---

'* That is, "Though the wolf come to the priest, and be set to his book to learn psalms, yet is one of his eyes ever turned towards the wood." A similar fable is among those composed by Marie de France in the twelfth century. A curate having tamed a wolf, undertook to teach him to read. "Now," says he to the scholar, "repeat after me, A." The wolf articulated A. "Good," says the curate; "now say B." The wolf cried "bee, bee;" but thinking he heard the bleating of the sheep, away he ran to the fold." This apologue is probably from the East. See the story of *Bohetzad and his ten vizirs* in the continuation of the Arabian nights' entertainments. The other seems to have been borrowed from the celebrated and interesting romance of Reynard the Fox, evidently composed long before the twelfth century.'

increasing the collection, for their own use and that of their brethren?—The MSS., the printed editions, and the translations, of this work, are enumerated with care.

As Mr. D. remarks, however,

'It is now time to proceed to the description of *another Gesta Romanorum*, and which has indeed been the principal cause of the present dissertation. This work was undoubtedly composed in England in imitation of the other; and therefore it will be necessary for the future to distinguish the two works by the respective appellations of the *original* and the *English Gesta*.

'It is remarkable that neither Mr. Tyrwhitt nor Mr. Warton, both of whom had frequent occasion to inspect the work in question, and to notice certain variations between what they have too loosely termed the *printed copies* and the *manuscripts*, should not have perceived that the latter were in reality a different performance. Mr. Tyrwhitt indeed, for want of this perception, has made use of certain English features in the manuscripts as an argument to prove that the *original Gesta* was composed in England.'

An analysis is then given of the additional stories in this *Gesta*, some of which are interesting in themselves, and others curious as having furnished the ground-work of subsequent stories. We select the following, on account of the resemblance between its catastrophe and a report long prevalent respecting the death of a late licentious nobleman:

'A law was made at Rome, that no man should marry for beauty, but for riches only; and that no woman should be united to a poor man, unless he should by some means acquire wealth equal to her own. A certain poor knight solicited the hand of a rich lady, but she reminded him of the law, and desired him to use the best means of complying with it, in order to effect their union. He departed in great sorrow, and after much enquiry, was informed of a rich duke who had been blind from the day of his birth. Him he resolved to murder, and obtain his wealth; but found that he was protected in the day-time by several armed domestics, and at night by the vigilance of a faithful dog. He contrived however to kill the dog with an arrow, and immediately afterwards the master, with whose money he returned to the lady. He informed her that he had accomplished his purpose; and being interrogated how this had been done in so short a space of time, he related all that had happened. The lady desired, before the marriage should take place, that he would go to the spot where the duke was buried, lay himself on his tomb, listen to what he might hear, and then report it to her. The knight armed himself and went accordingly. In the middle of the night he heard a voice saying, "O duke, that liest here, what askest thou that I can do for thee?" The answer was, "O Jesus, thou upright judge, all that I require is vengeance for my blood unjustly spilt." The voice rejoined, "Thirty years from this time thy wish shall be fulfilled." The knight, extremely terrified, returned with the news to the

the lady. She reflected that thirty years were a long period, and resolved on the marriage. During the whole of the above time the parties remained in perfect happiness.

'When the thirty years were nearly elapsed, the knight built a very strong castle, and over one of the gates, in a conspicuous place, caused the following verses to be written:

"In my distress, religion's aid I sought;
But my distress reliev'd, I held it nought.
The wolf was sick, a lamb he seem'd to be;
But health restor'd, the wolf again we see."

Interrogated as to the meaning of these enigmatical lines, the knight at once explained them by relating his own story, and added that in eight days time the thirty years would expire. He invited all his friends to a feast at that period; and when the day was arrived, the guests placed at table, and the minstrels attuning their instruments of music, a beautiful bird flew in at the window and began to sing with uncommon sweetness. The knight listened attentively, and said, "I fear this bird prognosticates misfortunes." He then took his bow, and shot an arrow into it in the presence of all the company. Instantly the castle divided in two parts, and, with the knight, his wife, and all who were in it, was precipitated to the lowest depth of the infernal regions. The story adds, that on the spot where the castle stood, there is now a spacious lake, on which no substance whatever floats, but is immediately plunged to the bottom.'

This singular work is supposed to have been written either by Bromyard or Walleis, and a list is given of its MSS. and printed editions.

Mr. Douce's dissertation on the Morris Dance, assisted by an engraving from a very scarce copper plate, throws much light on the characters which figured in that antient and reverend pastime, and the style in which it was exhibited. It is said that morris dancers are yet annually seen in Norfolk and Lancashire: some from Pendleton paid a visit to Salford in 1792; and a very few years ago, a strolling company of this sort was seen at Usk in Monmouthshire, but they had dwindled down to 'a boy-Maid Marian, a hobby horse, and a fool.'

We trust that Mr. Douce will pursue his researches on the curious subjects connected with antient manners, for which he is so eminently qualified. We are bound to acknowlege with gratitude the amusement and information which his present work has afforded us; and to allow him the praise of being a learned antiquary, an acute observer, and frequently an useful commentator on the greatest of dramatic poets.

Den.

ART. II. *General View of the Agriculture of the County of Devon*; with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture, and internal Improvement. By Charles Vancouver. 8vo. pp. 479. 15s. Boards. R. Phillips. 1808.

THOUGH all the county reports are cast in the same mould, or constructed on one general plan, the materials of which they are composed are various, and their merit is greater or less in proportion to the genius and industry of the person to whom the business of the survey is assigned. As far as we can decide on the evidence before us, Mr. Vancouver appears to possess the necessary requisites for the employment which he undertook. No trouble seems to have been spared in collecting information, and no skill nor labour has been wanting in digesting and arranging it for the consideration of the Board, and the information of the public at large. With reference to himself, and to the present General View of the County of Devon, he observes,

'That the Surveyor enters on the examination of the agricultural practice and general interests of the county, with a mind totally unfettered by any opinions or practices prevalent in its rural, commercial, or manufacturing departments. So little indeed has his attention been engaged of late years in the consideration of rural improvements (unless on the great scale of cutting down the woodland, and clearing the forests in Kentucky) and the interests of a community necessarily connected therewith, that on the commencement of the present Survey, he found it necessary to re-peruse, with considerable attention, the two Reports he formerly had the honour to prepare under the sanction of the Honourable Board, on the Agriculture of Cambridgeshire and Essex, before he entered upon the present inquiries. This recurrence to former labours has tended to disperse the confusion of ideas which pressed upon his mind, in his endeavours to retrace impressions which once interested, although from lapse of time and other engagements, became in a manner disregarded. Again, however, within the sphere of his former pursuits and inclinations, he reverts with pleasure to the contemplation of objects so genial to him; and, fully impressed with the importance of the subject, he enters upon the following detail, subjoining such observations as result from long experience, to the consideration of the Honourable Board.

'Delightful task, to rear the wholesome plant,
To teach the infant tendril how to climb;
To spread the enriching compost o'er the soil;
To till with temperate zeal the teeming mould,
And fix in Nature's lap, with gen'rous care,
Abundant crops for ages yet to come.'

Mr. V. has divided the County of Devon into seven districts, exclusively of Dartmoor Forest, and this division is closely

closely followed in the different departments of the work; so that information is presented relative to the agricultural state and practice of the county, as distinctly as the nature of such a survey can admit. With the details, as occasions arise, he blends his own strictures; and his animadversions often merit the notice of the gentleman and the farmer. If commendation can be bestowed, he seems to have pleasure in giving it: but if reproof be necessary, he does not spare the rod. To his account of *things as they are*, he sometimes subjoins a representation or sketch of *things as they should be*, according to his judgment; thus combining instruction with history.

Of the mass of particulars of which this thick and closely printed volume contains a detail, we can only advert to a few; among which the account of the geographical Situation, Extent, and Divisions of the county under survey claim the first place:

'Devonshire is a maritime county, bounded north-eastwardly by Exmoor, in the county of Somerset; east and south by a part of Dorsetshire and the English Channel; west by Cornwall, and a part of the Bristol Channel; and north by the Bristol Channel only. It is about 70 miles from north to south; 65 from east to west, and 280 in circumference: of which, after rejecting the prominent headlands and indented coves or inlets, not exceeding one mile in their breadth or openings, there are 52 miles on the Bristol, and on the English Channel 82 miles, of maritime coast.

'*Acres.*—The most modern calculation extant (or at least such as has been within the reach of the Author of this Report) assigns an area of 1,595,309 statute acres, or 2493 square miles, including water-courses, for the surface territory of the county.

'This extent of country is divided into 33 hundreds, and again subdivided into 432 parishes and tithings, exclusive of the 22 parishes and precincts contained within the boundaries of the city of Exeter. The returns made to parliament under the Population Act of the 41st of George the Third, state the number of inhabited houses within the county to be 58,041: these are inhabited by 72,560 families, making a population of 343,076 souls, and averaging 137,61 inhabitants to each square mile of 640 statute acres.

'*Political.*—"Under the Roman domination, Devon was included in the district named Britannia Prima; by the Saxons it was made part of the kingdom of Wessex, and so continued till the incorporation of the various Saxon states into one monarchy, in the time of Egbert."

'The county of Devon gives the title of Duke and Earl to the noble family of Cavendish. The city of Exeter sends two members to parliament, and gives the title of Marquis and Earl to the Cecil family. Plymouth, one of the principal arsenals for the naval stores of the kingdom, gives the title of Earl to the family of Windsor Hickman, and sends two members to parliament; Tavistock sends two members to parliament, and gives the title of Marquis to the fa-

mily of Russell; Dartmouth sends two members to parliament, and gives the title of Earl and Baron to the family of Legge; Ashburton sends two members to parliament, and gives the title of Baron to the family of Dunning; Barnstable, Tiverton, Oakhampton, Honiton, Plympton, Totness, and Beeralston, each sends two members to parliament: Torrington gives the title of Viscount to the family of Byng

'Besides these, there are the following market-towns, viz Crediton, Biddeford, Topsham, Axminster, Bampton, Newton Bushell, Lyfton, Bow, Bradninch, Brent, Kingsbridge, Dodbrooke, Chudleigh (which latter gives the title of Baron to the family of Clifford), Chumleigh, Cullumpton, Combe-martin, Coliton, Hartland, Hatherleigh, Holdsworthy, Ilfracombe, Modbury, Moreton, Hempstead, and South Molton.

'The following villages are remarkable for giving the following titles, viz Edgcumbe gives the title of Viscount to the family of the same name; Boringdon gives the title of Baron to the family of Parker; Sidbury, the same honour to the family of Fitzgibbon; Stevenstone, to that of Rolle; and Sidmouth to that of Addington.

'The principal rivers immediately discharging into the Bristol and English Channel, are, the Taw, the Torridge, the Tamar, the Plym, the Yealme, the Erme, the Aven, the Dart, the Teign, the Exe, the Otter, and the Axe; the lesser streams having the same outfall, are, the Lyn, the Dawl, and the Sid; the head branches of the principal rivers are, the Mole, the Bray, the Okements, east and west, the Tavy, the Lyd, the Tynhay, the Carey, the Waldon, the Lenmon, the Bovey, the Wrey, the Creedy, the Culm, the Little Dart, the Coley, and the West Waters of the river Axe; all conspiring with their respective dependencies and contributory waters, to justify the ancient designation of the county, which was that of a country abounding with rivers, rivulets, and streams. Hence its original name D'Avon, and afterwards, including Cornwall, that of Danmonium *.

'It sends 26 members to parliament, viz. two for the county, and 24, as above shewn. It pays a one-twentieth part of the land-tax, and provides 1600 men to the national militia. It produces silver, copper, tin, lead, iron, manganese, umber, timber, slate, marble, limestone, freestone, moorstone, and corn; cider, fowls, game, and fish in abundance. Its chief manufactures are the different kinds of woollen cloths, as also of bone-lace, in the eastern parts of the county. There are mineral waters at Tavistock, Cleave, Lamerton, Bampton, and Lifton. The bathing places so much resorted to during the summer season, on account of the great purity of the water and superior conveniences of sea-bathing, are, Linton, Ilfra-

---

'* The Roman geographers attribute Devonshire and Cornwall to the Dunmonii or Danmonii. The Lizard Point in Cornwall, is denominated Danmonium Promontorium by Cambden, who brings the origin of the name from the British *moina*, signifying tin, and another from the vallies in which the inhabitants dwelt—*Duffnient*, in British, signifying low vallies.'

combe,

combe, Clovella Court, Hartland, Torquay, Sheldon, Teignmouth, Bridleigh, Dawlish, Star-cross, Exmouth, Salterton, Sidmouth, Bere, and Seaton.

'*Ecclesiastical.*—Devonshire lies within the province of Canterbury and diocese of Exeter. This city is the see of the Bishop, and was so made by King Edward the Confessor, who transferred it hither from Crediton. The city is a county within itself, and, with the county of Devon, is included in the western circuit of the kingdom.'

To the *political* and *ecclesiastical*, Mr. Vancouver next adds the *agricultural* divisions, which he arranges in the following order: District 1. *North Devon.* 2. *Free, or Dunstone Land.* 3. *Moorlands.* 4. *South Hams, Limestone, Marble, &c.* 5. *Granite Gravel.* 6. *Red Clay and sandy Loam, Marl, Grout and Dunstone; Flints of Haldon and Woodbury.* 7. *Chalk, Flint, Sandstone, Marl, Freestone, Limestone, &c. &c.* These districts are numbered and marked by different colours on the map, in order to assist the reader in ascertaining the portion of the county to which the remarks of the surveyor apply.

The industry of the author may be inferred not only from the minute reports of each district arranged under distinct heads, and the long statistical tables here furnished, but also from his brief introductory paragraph on the subject of soil.

'As it appears utterly impossible for any one to pronounce with certainty on the nature of soil or surface-mould, without a due examination of the subsoil, and even the more remote substrata of the surface to be examined, it is deemed proper to premise, that in the present Survey, close attention has been paid to these particulars.'

After this notice, a full account is exhibited of the soil of the county, occupying many pages.

In the section on *Water*, the injury done to the Salmon-fishery by the destruction of the fry is justly reprobated:

'If it is true, as is asserted, that there is a proneness in those animals to return to the waters in which they were bred, the taking of such vast numbers in the latter end of the year appears to be such wasteful and improvident destruction of the species, as loudly to call for the most serious consideration; it being stated from very good authority, that on the return of the young fish to seaward at that season, no less than a thousand have been taken in one week at Brightly, on the river Taw; as many as half that number have been caught at Umberleigh, in the same space of time, and on which occasions it has been usual for the young salmon fry, or gravellers, to be given to the pigs. So very abundant was the supply of salmon formerly in these waters, that it is still in the memory of many persons, that the farmers, in hiring their servants, found it necessary to stipulate that they should not be compelled to eat salmon oftener than twice a week.'

When Mr. V. proceeds to *the State of Property*, he touches on a circumstance to which professional Land Surveyors and Stewards are "feelingly alive:" but, as there is evidently much truth in the observation, we shall not abbreviate the section by the omission of that part:

'If we except a few individuals, who, in reference to others, may be considered as owners of large estates, the landed property in this county will appear to be very much divided; a large proportion of it being in the hands of a respectable yeomanry, and other estates belonging to the sees of Exeter, York, and Salisbury, the Dean and Chapter of Windsor, the Universities, and the Duchy of Cornwall, forming no inconsiderable part of the whole county. The manner, however, in which this landed property, when so large as to be out of the occupation of the owner, is managed, induces much reflection, and on which it will be necessary to animadvert with all that freedom and interest, which the importance of the subject, and its consequences, so highly demand.

'It is believed, that in no part of England are the care and management of estates so generally deputed to the superintendance of attornies and other unqualified persons, as in the county of Devon: in what view their education, professional pursuits, and habits, can be deemed qualifications for the important duties of land agent, is not easily to be understood; particularly, as the essential endowments of the latter are so widely different from those of law agents, whose exclusive attention should be directed to the title. Different, however, are the qualifications for a land steward, for it is to him, and him only, that we must look for projecting, directing, and carrying into execution such works as the nature of the estate requires, and by the most economical and judicious means, effecting the permanent improvement of his employer's property.'

With as little reserve he offers his opinion on the bad consequences of Life-hold Tenures; on the injudicious sites of many farm houses; on the building and tenanting of cottages; on the character of the farmers; &c. &c.

Under the head of building materials, Mr. V. informs us that, in a district in which Slate abounds almost in every part, a substitute for this covering is coming much into use; and the receipt for this artificial compound being subjoined, we shall copy it, as acceptable information to some of our readers, together with the recipe for an additional composition:

'Take three parts whiting, five of sand, one of pounded charcoal, and one of bone ashes;—to a barrel of tar is added 4lb. of black rosin, which boiling together, the ingredients are added in small quantities, keeping them constantly in motion over the fire, till the whole mass becomes of a consistence fit for use. The roof being previously covered with sheathing-paper securely nailed down, it should be spread hot from the copper, about three quarters of an inch thick, and which will cost, at the cauldron, about 35s. for each square of ten feet.

The

The common slating will cost about 32s. the same measure. The roof for the composition is pitched very flat, and, from the lightness of its scantling, comes considerably cheaper than the roof required for carrying slate or tiles.—A preserving and highly ornamental wash for stone or rough-cast buildings, is getting greatly into use: it consists of four parts of pounded lime, three of sand, two of pounded wood-ashes, and one of scoria of iron, mixed well together, and made sufficiently fluid to be applied with a brush. When dry, it gives the appearance of new Portland stone, and affords an excellent protection against the penetrating force of the south-westerly storms.'

Perfectly in unison with the opinion of other county-reporters, is Mr. V.'s recommendation of the thrashing machine, for general adoption.

The chapter on *Arable Land* contains the exposition of an usage in the county of Devon on the cutting or reaping of wheat, which would be "more honoured in the breach than the observance." This agricultural historian fails not to mark it with his anathema; and we hope, for the credit of rural morality, that it will be discontinued. By the following extract, our readers will be informed of the singular circumstance to which we allude:

'The reaping and harvesting of the wheat is attended with so heavy an expence, and with practices of so disorderly a nature, as to call for the strongest mark of disapprobation, and their immediate discontinuance, or at least a modification of their pastime after the labours of the day. The wheat being ready to cut down, and amounting from 10 to 20 acres, notice is given in the neighbourhood, that a reaping is to be performed on a particular day, when, as the farmer may be more or less liked in the village, on the morning of the day appointed, a gang, consisting of an indefinite number of men and women, assemble at the field, and the reaping commences after breakfast, which is seldom over till between eight and nine o'clock. This company is open for additional hands to drop in at any time before the twelfth hour, to partake of the frolic of the day. By eleven or twelve o'clock the ale or cider has so much warmed and elevated their spirits, that their noisy jokes and ribaldry are heard to a considerable distance, and often serve to draw auxiliary force within the accustomed time. The dinner, consisting of the best meat and vegetables, is carried into the field between twelve and one o'clock: this is distributed, with copious draughts of ale and cider; and by two o'clock the pastime of cutting and binding the wheat is resumed, and continued without other interruption than the squabbles of the party, until about five o'clock, when what is called the drinkings are taken into the field, and, under the shade of a hedge-row or large tree, the panniers are examined, and buns, cakes, and all such articles are found, as the confectionary skill of the farmer's wife could produce for gratifying the appetites of her customary guests at this season.

'After the drinkings are over, which generally consume from half to three-quarters of an hour (and even longer, if such can be spared from

from the completion of the field), the amusement of the wheat-harvest is continued, with such exertions as draw the reaping and binding of the field together with the close of the evening. This done, a small sheaf is bound up, and set upon the top of one of the ridges, when the reapers retiring to a certain distance, each throws his reap-hook at the sheaf, until one, more fortunate, or less inebriated than the rest, strikes it down: this achievement is accompanied with the utmost stretch and power of the voices of the company, uttering words very indistinctly, but somewhat to this purpose: *we ha in! we ha in!*—which noise and tumult continue about half an hour; when the company retire to the farm-house to sup, which being over, large portions of ale and cider enable them to carouse and vociferate until one or two o'clock in the morning.

'At the same house, or that of a neigbouring farmer, a similar scene is renewed, beginning between eight and nine o'clock in the morning following, and so continued through the precious season of the wheat harvest in this country. It must be observed, that the labourers thus employed in reaping receive no wages, but in lieu thereof, they have an invitation to the farmer's house, to partake of a harvest frolic; and at Christmas, during the whole of which time, and which seldom continues less than three or four days, the house is kept open night and day to the guests, whose behaviour during the time may be assimilated to the frolics of a bear-garden.'

Rural simplicity and innocence are often depicted by poets, but in a Devonshire wheat-harvest their descriptions are not realized.

It is well known that the Devonshire dairy-practice, in scalding the cream for making butter, differs from that of most other counties: but we learn that the smoaky taste communicated by the fumes of charcoal to the clouted cream, in the operation of scalding, renders the butter made with it unpleasant to many persons; that in consequence the Factors object to it; and that the practice is abandoned in all the large dairies.

The produce of Cider is averaged at $3\frac{2}{5}$ hogsheads per acre through the county.

From Col. Taylor of Ogwell-house, Mr. V. has obtained some information on the propagation of the Elm, which cannot be too generally known:

'Writers on planting recommend raising elms by layers as better than suckers, which, they say, are more apt to breed suckers, and thus injure the tree and encumber the ground round them. Those who give this advice, are probably in the interest of the nurseryman, for the statement is not true, and there are no better trees than those properly taken from suckers, and placed for two or three years in a good nursery. A young tree growing as a sucker, without transplanting, certainly breeds new ones, because it springs up from a long horizontal root, which being accidentally bored or otherwise wounded,

wounded, will, in all such places, throw up a new plant; but if the young tree be severed from this root, and planted in good soil, it speedily becomes flourishing, and grows exactly as the larger tree grows. On examination of these roots, no deficiency will be found, but the case is widely different if the young tree remains attached to the parent root, the decay in the stump of which communicates with the young tree; and this is the reason why so much of the hedge-row elm falls unsound. Although apparently flourishing in the lower part of the stock, they all grow from suckers, which convey the rot from the mother to the daughter; and it is a rare thing in Devonshire, to find two sound elms together that have sprung up spontaneously, whereas it is equally uncommon to find a planted tree unsound at the bottom.'

We have already observed that the Forest of Dartmoor makes a distinct district on the map, and we shall copy a part of the account here given of it:

'The forest of Dartmoor rises with a bold majestic grandeur over all the surrounding heights, which compose an extremely rough and broken region in this part of the county of Devon. After attaining the summit of this waste, it is found to spread generally (at least in comparison with the leading features of the country below) into an extended plain, and so much of this stupendous eminence as is called The Forest of Dartmoor, is divided by certain meets and bounds from the commons belonging to the surrounding parishes, and which, by calculation from the map of the moor, made by Mr. Thomas Gray, in 1796, is found to contain 53,644 acres. This forest belongs to His Royal Highness the Prince of Wales, as appurtenant to, and parcel of the Duchy of Cornwall.

'The duty of the Surveyor on this occasion is deemed to be exclusively confined to the examination of the native properties of the forest, and how they may be most effectually and permanently improved to the public benefit, the advantages of the revenues of the Duchy, and above all, to the melioration of the climate of the moor, and consequently to that of the country below. The relative heights of the most prominent and lofty points upon or near the Forest, with well-known eminences in the surrounding country, must afford considerable satisfaction, as the result of data deduced from the trigonometrical survey, conducted by Colonel Mudge, and to whose politeness the Surveyor is much indebted for the important communication. These heights are all in reference to the common level of the sea. Where they are returned certain, there can be no appeal beyond this statement; and where the return is made probable only, it will, in most cases, be found within a few feet of the existing elevation, and, at all events, sufficiently accurate for our purpose.

	Feet.	
Butterton Hill, near Ivy Bridge, - -	1201	certain.
Rippon Tor, east of ditto, - - - -	1545	ditto.
North end of Cawsand beacon, - - -	1792	ditto.
Highest part of Dartmoor, called Cawsand bog,	2090	probable.
Summit,	5347	feet.
divide by	3	
Mean height of the forest of Dartmoor,	1782	feet.'

Mr.

Mr. V. next inquires into the effects of the boggy and elevated region of Dartmoor on the climate of the surrounding country; and he proposes the drainage of its bogs as the means of bringing them into cultivation, and of improving the temperature of the atmosphere. To the account of Dartmoor is added a perspective view of the War Prison situated on that waste, near Tor Royal, designed for the accommodation of 10,000 men.—Various particulars are specified in the chapter on Improvements: but for these we must refer to the volume.

On the North Devonshire breed of cattle, Mr. V. makes these remarks:

'The superiority of this breed for grazing or for draught, is amply demonstrated by the demand, and very high prices they bring after their work is done, either at home or among the Somersetshire graziers; but for the uses of the dairy or for milk, it is a breed by no means held in general estimation, as their aptitude to look well (without being fleshy) is derived from the peculiar nature of the animal, which disposes its secretions in the accumulation of fat, rather than in the production of milk. For the purposes of labour, this breed can no where be excelled for docility, activity, or hardihood, in proof of which no stronger circumstance can be adduced, than that it is a common day's work, on fallow land, for four steers to plough two acres with a double-furrow plough, and that a general use is thus made of them, and for most of the other purposes of draught in the country where they were originally found; and in others to which they have been since transplanted.

A plate exhibiting the North Devon Cow is given; and the form, excellencies, and defects of this animal are fully described.

It is reported that the Exmoor sheep have been crossed with the Spanish Merino, and that 'this cross makes a very compact animal; the native defects in the form of the Merino appearing to be very much, if not entirely, absorbed in the more pleasing symmetry of the Ryland.' The Bampton Nott, Dartmoor, and other breeds of sheep in the several districts, are regularly reviewed by the Surveyor: but we cannot follow him in his report, and must pass over the other animals included under the chapter on Live Stock; which concludes with a curious estimate of the loss sustained in the destruction of grain by pigeons, which Mr. V. supposes must amount to 1,476,562l. 10s.! No very attractive view is afforded of the Devonshire Roads; and the gangs of pack horses which occur on them must, according to Mr. V.'s representation, be formidable, especially when they are met descending a hill in a narrow pass.

Among the Manufactures of this county we find the Royal Dock Yard at Plymouth included; in which naval arsenal, from

from the best information that this reporter was able to obtain, 2741 artificers are employed, the annual amount of whose wages is 191,153l. 16s. 9d.

As to Commerce, it is stated that the Exports from the port of Exeter, in 1805, exceeded those of the year 1800, by 15,251 pieces of woollen, valued at 66 559l. 18s.

Particular attention is paid in this report to the subject of Population; and separate tables are assigned to each District; to which are appended distinct remarks, including the Healthiness of the district, and the Food and Mode of Living of the Inhabitants.

Though it is lamented that want of hands and of capital obstructs the agricultural improvement of this county, the farmers are represented as not averse from instruction; and Mr. V. hopes to persuade them to desist from the practice of paring and burning their sound well-stapled land.

In conclusion, we are presented with *Means of Improvement, and the Measures calculated for that purpose*, which branch out into several heads. One of these is the *Poor*; to which "*hewers of wood and drawers of water*" for the community, this Reporter would not have any instruction extended that 'should inspire them with a desire to amend their circumstances by the quitting of their cast.' He suspects that his observations on this subject will be deemed 'contracted and ungenerous;' and we must confess that the application of the Asiatic word *cast* to the English peasantry is of this nature; while the recommendation of measures, by which they must be for ever confined to that class, is still more deserving of those terms. We are sorry to differ from Mr. V. when we are about to take our leave of him: but his notions, if adopted, would lead to the revival of the state of *Villainage*, and to the conversion of our labouring poor into mere *serfs*. It is not from the little instruction given to the agricultural poor that discontent arises, but from the inadequacy of their wages to procure the means of subsistence: a just ground of complaint, on Mr. V.'s own statement; for he admits that wages have not risen in proportion to the price of the necessaries of life. We shall not here, however, pursue this subject, which would lead to an undue extension of the present article.—By the samples which we have produced from the different divisions and subdivisons of this work, our readers will be able to form some opinion of the merit of the whole, and of the praise to which the Reporter is intitled; though they must be aware that numerous interesting topics are passed by us altogether unnoticed.—Twenty two plates, including the Map, embellish the volume: but it wants an Index, and is incorrectly

rectly printed, even to a greater extent than is specified in the long list of Errata.

Ought not a County Glossary to accompany the Agricultural Reports?

Mo-y.

ART. III. *The fourteen Books of Palladius Rutilius Taurus Æmilianus on Agriculture* By T. Owen, M. A. of Queen's College, Oxford, and Rector of Upton Scudamore, Wilts. 8vo. pp. 349. 8s. Boards. White. 1807.

DID the question *Cui bono?* never occur to this translator, when he was employed in cooking this antiquated hash for the British public? If those books, which are classed under the general head of Grecian and Roman Classics, contained nothing preferable to these remains of Palladius, we should not recommend the study of the languages in which they are written. Our opinion of the agricultural science of the antients remains the same as it was when we reviewed Mr. Owen's *Geoponica*; (see M. R. Vol. 51, N. S. p. 183) and indeed the publication before us serves to confirm it: but we could have wished to have been spared the trouble of wading through such a mass of stupidity for so bootless a purpose. We read Virgil's Georgics not as a practical treatise, but as a poem, and in the fascination of the Muse we forget the ignorance of the Farmer. Here, however, we have nothing to recompense us; for though at the end Palladius addresses his friend Pasiphilus in verse, he is no descendant of the Mantuan swain, and in his English dress he has acquired no adventitious attractions.

Mr. Owen observes that it is not easy to ascertain the exact period under the Roman Empire at which his author flourished: but it is conjectured that in the reign of the Emperor Antoninus he wrote these books on Husbandry; which, we are told, mention several circumstances that had not been noticed by Columella. Even supposing that the directions here given had been complete, the subjects to which they apply, viz. the Vine, Olive, &c. render them altogether uninteresting in our northern climate: but the fact is that a great portion of these receipts are childish, and must be perused by the more philosophic moderns with a smile, if not with a downright horse-laugh. Mr. Owen endeavours to obtain some respect for this treatise, by intimating that our modern authors on Gardening and Agriculture are indebted for their arrangement to the Roman writer: but we cannot allow any obligation of this kind; since it may with confidence be asserted that none of our practical Horticulturists, who have

arranged observations relative to their art according to the order of the Calendar, and specified the work appropriated *to every month in the year*, ever heard the long name of *Palladius Rutilius Taurus Æmilianus.*

Only as a matter of curiosity, then, can this translation be tolerated; and in a long winter-evening, when no better employment occurs, our ingenious English farmer may turn over these pages. With the view, however, of saving his time, and his pocket, we shall present him with a few samples taken from the several bins in this granary of Roman agricultural knowlege.

In the section concerning Industry, we are gravely informed that 'The Greeks order in respect to the Olive, when it is planted and gathered, that the work be done by boys and virgins that are not contaminated. I believe this tree is under the tutelage of Chastity.'

To prevent Pigeons from leaving their houses, this sage hint is afforded: 'Some say that they do not desert a place, if you hang over the windows some part of a thong, or of a chain, or of a rope, that has put in execution the sentence of the law.' If this be the case, we recommend it to Jack Ketch to keep Pigeons.

As the Moon is "a saint of no small power" with Palladius, he invariably has an eye to her influence, directing 'what things soever are to be sown, let them be sown in the increase of the moon.'

On the score of Prescriptions, Dr. Last must "hide his diminished head" before Palladius. E. G.

'Many things are prescribed against hail. The salted meal for sacrifice is covered with rose-coloured cloth; bloody axes are also lifted up to heaven in a threatening manner.'

'It is thought that hail will do no injury, if any one carries the skin of a crocodile, or that of a hyæna, or of a seal, through his grounds, and if he suspends it at the entrance of the villa or court, when he finds the misfortune approaching: or if, bearing a testudo in his right hand, in a supine posture, he holds the curvature of his back against the ground, so that he may not be turned, but remain with his belly upward: the ground being defended by these means, the noxious storm is said to pass by. Some when they see the misfortune approach, receive the reflexion of the cloud in a *speculum*, and keep off the cloud by this remedy, as if being set against itself, it may be averted; or as if doubled, it may give way.'

'Against ants, if they have their abode in the garden, let us apply the heart of an owl!

'The cranium of a mare that has a foal, is also to be placed in the garden, or that of a she-ass; for they are thought, by their presence, to render fruitful those things which are near them.'

Similar

Similar to this is the hint to prevent Bees from flying away: 'They are thought not to take flight, if the fronts of the hives are covered with the fæces of a first born calf.'

Among instructions concerning Ploughing, we are told that 'a furrow in ploughed lands ought not to be longer than a hundred and twenty feet;' in the section on the Almond, 'writing on the kernel' is recommended for promoting its growth; and frequent transplantation is ordered to give luxuriancy to the Walnut: but why a furrow should not be longer than 120 feet, or how the luxuriancy of a tap-rooted tree can be advanced by transplantation, we cannot discover.

On some occasions, we have "great cry and little wool." Thus the title of one section is—'*Of marking cattle and curing Bacon and Gammons, and the Echinus and Turnips:*' by which our expectation was excited, in the hope of knowing how far the Bacon of the antients was better or worse than our own: but guess our disappointment, gentle reader, when we found the whole of the section, bearing so pompous a title, included in the few following words!—'Let the lambs and all beasts, great and small, be marked this month. This is the season (January) for curing bacon, for salting the echinus, for preserving turnips, and for curing of gammons.' It might be supposed that, in some other part of the work, and especially in the rules for the month of December, the desiderata might be found: but *point de tout.* The subject, indeed, is repeated, but no more information is communicated.

Much is related by the antients respecting their modes of grafting, which we cannot verify by modern practice. No doubt they were very credulous, and reported without making experiments. Palladius mentions the following circumstance as resting merely on hear-say evidence; yet he seems to credit it, as well as the effect which the junction of a peach with a willow is stated to produce:

'A certain Spaniard imparted to me this new method of incision, which, he asserted, he tried on the peach. He ordered a solid branch of the willow, of the thickness of his arm, two cubits long, or more, to be bored in the middle, and a plant of the peach-tree in the same place, deprived of all its branches, the head only being left, to be set in the hole of the willow; then the same branch of the willow, with each end fixt in the ground, was to be curvated like a bow, and the perforation was to be closed with clay, moss, and bands; then, at the end of the year, when the bottom of the plant thus coalesced below the pith of the willow, so that they were both incorporated, the plant was cut underneath, and transplanted, and the earth was heaped up, which might cover the arched willow with the top of the peach, hence the fruit of the peach grew without stones. But this suits wet situations only, or such as are watered; and the

willows are to be assisted by watering, that the tree may flourish, which likes a wet soil, and that it may administer abundance of juice to the alien branches.'

Of what value are lessons on gardening by a man who could suppose that the above-mentioned process would afford peaches without stones? Yet this receipt does not stand alone: we have directions for raising grapes also without stones:

'There is a handsome sort of grape which has no interior grains. Hence it may be sipped very pleasantly, when it is so uniformly incorporated. It is raised by this method, according to the Greek authors, nature succeeding by means of art. We are to cleave so much of the shoot, which is to be planted, as is to lie concealed in the earth; and, all the pith being taken away, and carefully scraped off, we are to unite the divided parts again, and to set them, tied together with a band. They assert that the band is to be made of the papyrus, and to be set in moist earth. Some set the shoot, carefully bound, within the bulb of the squill, by which means, they say that all things take root with greater facility. Some, in the season when they prune the vines, excavate a fruit bearing and undivided shoot of a vine, that is pruned, the pith being taken away from the top, which may be done; and, having fixt a reed, tie it, lest it should be moved. They then pour what the Greeks call* opos of Cyrene into the hollow part, being first dissolved to the consistence of sapa, and they do this for eight days, until the fresh buds of the vine shoot. It is said by the Greeks that this may be done with regard to apples and cherry trees. It is proper to try it.'

In like manner, Palladius informs us of a method pursued by the Greeks for producing variegated bunches of grapes, 'by joining the divided shoots of a black and white vine together, so that the buds of both kinds may be united,' and the union of the buds of the fig-tree is mentioned in the same manner: but we question the possibility of this operation. We wish that our intelligent and investigating Horticulturist, Mr. A. Knight, would put to the test of experiment some of these recipes of the antients.

Concerning the Cucumber, we have the information that 'it has such an antipathy to oil, that if you lay it near it will grow crooked like a hook; and that, when it thunders, it shews emotion, as if it were from terror.'

'* *Opos* was the juice of the wild fig, which the Greeks and Romans used in curdling milk. The *opos* here mentioned had its name from Cyrene, a city of Africa; and some imagine it to be the *silphium* of the ancients.'

A section concerning Horses includes an enumeration of the various colours under which they were classed by the Romans:

"*Colores* (says Palladius) *hi præcipui, badius, aureus, albineus, russeus, myrteus, cervinus, gilbus, scutulatus, albus, guttatus, candidissimus, niger, pressus. Sequentis meriti, varius cum pulchritudine, niger vel albineo vel badio mistus; canus cum quovis colore, spumeus, maculosus, murinus, obscurior.*"

Mr. Owen confesses that it is not easy to convey the precise meaning of Palladius in this passage: but he has thus endeavoured to find equivalent English terms:

'These are the principal colours: bay, a light chesnut, whitish, the common bay, the myrtle colour, the dark bay, the dun, the piebald, white, dapple, the pure white, black, the dark brown. Those of secondary merit are these: a variegated colour with a degree of beauty, as a colour mixt with black, or white, or bay; a grey with any colour; the cream-coloured, the spotted, the mouse-colour, one of a darker hue, are in this class.'

It appears from this section that the antients, like ourselves, looked into a horse's mouth to ascertain his age.

It is well known that the Romans were partial to vinous mixtures, and did not prefer pure genuine wine: we find therefore in this book a variety of receipts for making violet, rose, and other wine, which is prepared by the infusion of flowers, or leaves in wine, with the addition of clarified honey. They made also *Diamoron*, with juice of mulberries and honey boiled together. Since it is not likely that these directions will be adopted by our readers, we shall not copy them: but, as a curiosity, and not for the instruction of our wine merchants and wine mixers, we shall extract a part of Palladius's report of 'what the Greeks and others have said of preserving and curing wine.'

'That I may not pass over things of importance, I have taken care to exhibit what the Greeks prescribed concerning preserving wine, who distinguish the nature of wine with so much judgment, and they will have it, there is this difference in it, that they say the wine which is sweet is unfavourable to digestion; that which is white and rather salt is good against complaints in the bladder; that which is of a saffron colour, is good for digestion; that which is white and astringent, is good for a relaxed stomach; that which is brought from beyond sea, causes paleness, and does not nourish the blood. They say that strong wine is made from black grapes; sweet wine, from red ones: from white grapes, that which is of a middling quality. In preserving wine, therefore, some of the Greeks add must to it, boiled down to half or to a third part of its quantity. Others among the Greeks prescribed this: that clean sea-water from

the sea, when it is calm, which has been in store a year before, should be kept; the nature of which is such, that it becomes free from saltness, and harshness, and ill savour by time, and it becomes sweet by keeping: they therefore mix an eightieth part of it with must and a fiftieth part of gypsum: after three days they shake it briskly; and they say that it insures not only age to the wine, but brightness of colour also. But the wine must be moved and taken care of on the ninth day, or, if later, on the eleventh; for frequent inspection will indicate whether it may be fit for sale, or for private use. Some put in three ounces of dry pounded resin in the cask, and stir it; and they say that the wine thus becomes diuretic. The must indeed, which is of little value by much rain, they have ordered to be thus cured: they order all the must to be boiled down, until a twentieth part of it is wasted; and it becomes better, if you add a hundredth part of gypsum: but the Lacedemonians order it to be boiled down until a fifth part of the wine is wasted, and to use it the fourth year. They say that wine becomes mellow, if you put two cyathi of barley meal wrought with wine in the vessel, and suffer it to be there one hour. Some mix the lees of sweet wine with it: some apply a little dry liquorice, and they use it, when they have mixed it a good while, by shaking the vessels. Wine is also made to have a very good flavour after few days, if you put the mountain berries of the wild myrtle in the cask, dry and pounded, and suffer them to remain ten days; you may then percolate, and use it. You will also take care to dry the flowers of the arbustive vine in a shade: you will then have them pounded and sifted in a new vessel; and when you wish, you will put one measure, which the Syrians call *chænica*, of the flowers in three casks, and you will stop the vessel, and on the sixth or seventh day you will tap and make use of it. They say that wine becomes sweet for use thus: a proper quantity of fæniculum or satureia is to be immersed in the wine, and it is to be stirred, or the fruit which two cones of the pine have produced, roasted and bound in linen, is to be put in the vessel, which is to be stopped with clay, and it will be fit for use in five days. Wine is made to appear old, if you bruise bitter almonds, absinthium, the gum of the pine-tree, and fenugreek together, as much as you think sufficient, and you may likewise pound them equally, and you may put one cyathus of these in an amphora, and you will make the wine strong. But if you perceive that it is about to turn off, you will mix with the composition aloes, myrth, croco-magma, pounded and pulverized, in equal quantities, and you will apply one cyathus to an amphora.'

More curious ingredients, as pepper and the leaves of the box, are prescribed as mixtures for wine: but we have transcribed enough to shew that the taste of the Greeks respecting wines is not adapted to ours.

We have adverted above to the poetry of this volume, and before we conclude the article we must indulge our readers with a sample: but, as we have hinted that it is not

in the first style of excellence, it shall not be a large portion. The poem which makes the 14th book is intitled

'*Of the various Modes of Grafting.*

'Secrets, Pasiphilus, I now reveal,
Which I might wish from others to conceal.
These books which I have labour'd to compose,
Not in verse sublime, but in humble prose:
Which in harmonious numbers neither run,
Nor as the stream that's sacred to the sun,
These you praise, you my rustic work approve,
Because you are resolv'd your friend to love.
'An humble Poem I this time have brought,
Which I, in hopes to please you, lately wrote.
It is the harmless study of my Muse,
To celebrate the toils which farmers choose;
The happy trees to join in wedlock's band,
That varied beauty on all sides may stand:
On the rich grove a kindred shade to throw;
To cause the trees with suited leaves to grow:
The sweet juices with taste correct to blend,
That with rich-flavour'd fruit the tree may bend.
What young wood takes the tender graft I'll shew,
And with adopted leaves what tree will grow.'—
'I'll begin: What the ancient farmers wrote,
You in their own expressions shall be taught.
'Industry, at first, many kinds produc'd,
And th' experienc'd hind to work induc'd;
For the tree, that by alien leaves is clad,
The foster'd branches to promote is made:
Shoots in the loosen'd bark are either set,
Or the cleft wood doth something else admit;
Or it receives eyes of extraneous blowth,
Which, being bound, will fast increase in growth.'

To us, bad as Palladius's poetry is, it is preferable to his philosophy: but our readers are not obliged to adopt our opinions; and if, from the preceding specimens, they esteem him worthy of being studied, they will feel more obliged to Mr. Owen than we do. We think that Palladius did not merit a resurrection.

Moy

ART. IV. *A Day in Spring, and other Poems.* By Richard Westall, Esq., R. A. 8vo. pp. 234. with four Plates. 12s. 6d. Boards. Murray. 1808.

WHEN we received this volume, our recollection of Mr. Westall's habitual pursuits suggested to us that whatever

degree

degree of literary merit his poems might possess, they would abound with original and pleasing delineations of such natural objects as are capable of a picturesque effect. If we were confirmed in this impression by reading his table of contents, and discovering that the principal part of his subjects were of a descriptive nature, a careful perusal of the poems themselves has proved our anticipation to have been correct.—It is indeed fortunate that our expectations had not been very highly raised as to the author's skill in poetical composition, since his language and versification are by no means free from defects of considerable magnitude. *Thou* and *you* are very commonly confounded in one sentence, particularly at p. 149. Afterward, in the ode on Virgil, that poet is said to have employed the *lyre* on *epic* themes, and the word *lyre* is made a dissyllable; which usage is only authorised, as far as we know, by the probationary ode in the Rolliad ascribed to a prevaricating prelate, and beginning "Hail to the *Liar!*" Then *ear* is compelled to rhyme with *air*, *alarm* with *calm*, &c. &c. and we imagine that Mr. W. would consider it as quite fair to make *earth* answer to *sloth*, on a pressing occasion, since he has, in different places, selected each of these words as a proper companion to *wrath*. *Aramanthine* must surely be the printer's mistake.

Though a want of attention and experience, however, has betrayed the author into faults like these, his good taste and a natural ear for harmony have often enabled him to express himself with fluency and grace; and in presenting a view of some of the leading poems, we hope to prove to our readers that Mr. Westall has studied nature very successfully, with the eye of a painter. The 'Day in Spring' describes a rural walk taken, in that delightful season, by a person who is resolved to see the most favourable side of every object, and is exhilirated by all that surrounds him. This subject naturally provokes a comparison with the *Allegro*; yet, though the imagery cannot boast of much novelty, we oberve nothing servile in Mr. Westall's manner. The simile in the following lines is striking, and (we think) original:

> 'Roaming on, the place I find,
> Where full oft, my lifted mind,
> Joying at the op'ning sight,
> Deeply drinks the rich delight.
> Gradual hills of tend'rest blue,
> Which their pure etherial hue
> O'er the distance lovely shed,
> Like radiance from a sainted head.'

In another part, the author appears to despair of immortality as a poet, and thus addresses the sister-art, to which he is justly confident that his devotions have not been paid in vain. That his 'weak numbers' should survive him, he rejects as a 'fond thought:'

> 'But oh! inspir'd maid,
> Never thou forsake my shade;
> Thou, who mute, doth language use,
> Powerful as the vocal muse:
> Thee my infant choice approv'd,
> Thee I woo'd, for thee I lov'd.
> Often, when the orient ray
> Spoke the near approach of day;
> Often, when the evening mild
> Dewy mantled, wept and smil'd;
> Often, at the solemn time,
> When the pale moon rode sublime,
> Thou hast heard my ardent prayer,
> Heard, and not disdain'd to hear;
> For, around my pillow'd head
> Oft thy perfect forms were spread;
> And delicious Hope the while
> Cheer'd me with her magic smile;
> And in sweet prophetic lays
> Whisper'd me of coming days.'

'The approach of Winter,' which gives a title to the second poem, is well portrayed by its accumulated symptoms:

> 'What time the once unnotic'd tide,
> Fast swelling rolls a torrent wide;
> What time the fields are frequent strown,
> With scatter'd leaves of yellow brown;
> What time the hawthorn berries glow,
> And touch'd by frost, the ripen'd sloe
> Less crudely tastes; and when the sheep
> Together in the vallies keep;
> And all the smaller birds appear
> In flocks, and mourn the alter'd year;
> The careful rustic marks the signs
> Of winter, marks them, and repines.'

An observer of nature, however, seizes the opportunity of enlarging his store of ideas in the midst of this chilling scenery:

> 'While fancy (now without her flowers,
> Her wand'ring streams, her mystic bowers)
> Delighted, rides upon the wind,
> And shapes the wild forms to her mind.
> Me, when the rising morning breaks
> The rear of night with ruddy streaks,

She calls, the alter'd scenes to view,
And fills the soul with features new.'

The verses immediately following describe an effect which has probably been observed by most of our readers who have spent their winter in the country:

'How changed, how silent is the grove,
Late the gay haunt of youth and love!
Its tangling branches now are shorn
Of leafy honours, *and, upborne*
By their close tops, the snow hath made
Beneath a strange and solemn shade.'

We think, however, that the 'Lines suggested by the Sight of a Ruined Castle' form the most perfect picture in this interesting gallery:

'High on the mountain's steepest side
Frowns a dark wreck of Norman pride!
Its time-struck halls of old were hung
With bloody spoils; and there was sung
The victor's praise, while yet he stood
O'erspread with dust and stain'd with blood:
Around him all his barons bold
Stretch'd their large limbs, hercu'ean mould,
Recumbent, while the runic rhymes
Up-call'd the chiefs of other times,
To hear of battles lately won,
And glory in their mighty son.
There oft imperial rulers sate,
And awful, judg'd a nation's fate:
There oft the titled dames were wont
To give the dance a sparkling front;
And as the blushing beauties mov'd,
The conquering warriors saw, and lov'd.
'No joys, no glad triumphant sounds,
The wasting ruin now rebounds;
But from its towers the owlet's scream
Oft breaks the neighb'ring rustic's dream:
And deep its mould'ring vaults among
The wily fox conceals her young.
'Where are the sons of valour gone?
Where are the dames who lovely shone?
They too were subject to decay,
And the proud line is swept away!
'The storied marble rais'd on high,
And deck'd with pageant heraldry,
The storied marble scarce supplies
A veil, to hide from vulgar eyes
Their mingled dust, the sole remains
Of Beauty's, and of Valour's trains!'

With one short poem more, we shall close our extracts:

'LINES, addressed to a Friend, on the Birth-day of EMELINE, in October.

'Awake! arise! this natal day,
Demands a prompt and ardent lay;
Happiest lover, rise and twine
A garland for thy Emeline.
What though sedate October knows,
Nor musky pink, nor flaunting rose;
And though the jasmine doth not shed
Its gales of perfume round her head,
Yet bloom the myrtles, and appear
Unchang'd throughout the changing year;
Nor can the garden, or the grove,
A plant produce more like to love:
No careless hand its form can raise,
No thoughtless heart secure its days;
When summer pours refulgent heat,
It seeks the shelter'd cool retreat;
When icy winter wraps the streams,
Desires the warm refreshing beams;
In every season asks the bliss
Of still, unvary'd tenderness:
Possess'd of this, its leaves are seen,
For ever fresh, with glossy green;
Possess'd of this, its blossoms glow,
All lovely, spite of winter's snow.
Happiest lover! seek no more,
Nor the garden flowers deplore;
Of myrtle be the garland made,
Design'd that beauteous brow to shade;
But here and there the wreath adorn
With ripen'd ears of fruitful corn.'

This volume is embellished with four beautiful drawings made by the author, and exquisitely engraved by Mr. Heath. These will be considered by many purchasers to be as properly the objects of criticism as the literary part of the work; and if we may be allowed to pronounce on their merits, we should be inclined to rank them among the best productions of Mr. Westall's pencil. They are not merely rich and brilliant, but are full of decided character and various expression. Horace sleeping in the Apulian grove, where the dovs strewed him with laurel and myrtle, and the wild beasts turned away harmless from the destined bard, exhibits at once the image of lovely childhood, and expresses, by a look of undefinable grandeur, the genius by which he is to be inspired and the glory which he is to achieve. He is truly the *non sine Dîs animosus infans.*—Is not the figure of personified Twilight (who is rather

rather strangely designated "*grey-bosom'd* Twilight.") borrowed from a design of the author for *Melancholy*, which formed a part of his series taken from the *Penseroso?* Popular composers, whether in poetry, painting, or music, cannot escape detection, when they commit plagiarisms on their former productions.

Among the 'Odes descriptive of the character of the works of some of the greater poets,' we find one allotted to Spenser, whose name is erroneously spelt *Spencer*.

Den.

ART. V. *History of the Female Sex*; comprising a View of the Habits, Manners, and Influence of Women, among all Nations, from the earliest Ages to the present Time. Translated from the German of C. Meiners, Councillor (Counsellor) of State to his Britannic Majesty, and Professor of Philosophy at the University of Gottingen By Frederic Shoberl. 12mo. 4 Vols. 1l. 10s. Boards. Colburn. 1808.

THE partiality of editors for their authors, and of translators for their originals, is become proverbial: but, while Mr. Shoberl is deeply impressed with the extraordinary merit of Mr. Meiners, we can conscientiously subscribe to the character of him which declares that he is 'far from the studied elegance of *fine* writers,' and that 'he never attempts to dazzle by unexpected sallies of wit.' This last excellence (says the translator, in his preface, p. vii.) 'is no small recommendation to his works, and has contributed not a little to their popularity:' but, as he here speaks of popularity with the German public, whose literary taste we have reason to consider as more advanced by many centuries than that of our own country*, it may possibly happen that his 'well earned reputation' at home will not secure that favourable reception which is anticipated here. We are also disposed to credit the assertion that he is a man of very extensive condition, and may have 'read in the original languages whatever Greece and Rome, Britain, France, Italy, Spain, and Germany have produced most interesting in the principal departments of literature, especially in history, philosophy, and statistics;' and as the acquisition of these numerous languages must have occupied a large portion of his time, and the perusal of these thousands of volumes must have consumed still more, it is not surprizing that he should have wanted opportunity for digesting his

---

* See Horne's Translation of Gœde's "Memorials of Nature and Art," Rev. for May last, p. 33.

multifarious

multifarious knowlege, or for making any reflections or observations on the facts with which his memory has been so abundantly stored. On the most animating of subjects, indeed, he has compiled the dullest of books; and without any apparent intention to gratify pruriency, or offend against the rules of decorum, he has been betrayed by the inveterate love of collecting, and by a natural coarseness of mind, into a series of the grossest indelicacies that we ever saw gravely detailed. Fortunately, however, they are rather calculated to disgust than to corrupt; and charitable readers will be inclined to extend some indulgence to errors, which can be so clearly traced to no worse motive than the insatiable thirst of book-making. 'In the composition of this work,' says M. Meiners, (author's preface, p. xiv.) 'I have not, to my knowlege, omitted to avail myself of one single authority of any consequence. On the contrary I have been at the pains *to read through many volumes, for the sake of individual chapters*, AND AFTER ALL, *my trouble has not been rewarded with the discovery of one solitary fact that could be of any service to me.*' What a picture of an indefatigable compiler!

In the first of these closely printed volumes, we are presented with a description of the state of women among, 1. The Heathen nations of Siberia, and the Aborigines of America; 2. The Negroes of America; 3. The Inhabitants of Mongolia, the South of Asia, and the Islands of the East Indies and South Sea; 4. The Eastern nations in general; 5. The Sclavonic nations of Europe; 6. The Celtic nations, during the times preceding the age of Chivalry; 7. The antient Greeks; 8. The antient Romans. The second volume gives a full detail of the public and private life of the female sex in the middle ages; the constitution of the present European courts, with reference to the part acted in them by the fair sex; with the effects produced by the change of manners on their education and character; of the extinction of antient, and the origin of modern, gallantry, till the age of Louis XIV:, and of the influence of the ladies during these periods, on affairs of state. It also contains various particulars relating to the dress and fashions which then prevailed. The third volume, after a rapid sketch of female manners in Spain and the other countries of Europe, towards the close of the sixteenth and the beginning of the seventeenth century, is devoted to the Court of France under Louis XIII. XIV. and XV. and the regency of the Duke of Orleans. The last volume continues the same history to the time of the French republic, takes a general survey of the other nations of Europe

at

at the same period, and concludes with a comparison of the character and situation of females among all the nations of which modern Europe is composed.

Our readers may from this enumeration derive some idea of the vast mass of materials which is here thrown together, without arrangement or ornament. It is impossible, however, to have written much with labour and accuracy, on such a subject, without bringing together some facts of a curious nature; and we shall endeavour to select a few passages which may impart some instruction or afford some amusement.

On the subject of the intercourse between the sexes that subsisted in the age of chivalry, and indeed on the whole character of that anomalous era, Mr. Meiners has been enabled, by the assistance of St. Palaye's admirably ingenious and sensible paper*, to express himself with a degree of force, spirit, and discrimination, which are not common to him:

'The manner in which the knights displayed their valour and courtesy is better known from the imitations and parodies of romances of chivalry, than the real nature of their other virtues. The knights of the middle ages much more rarely employed their extraordinary strength, courage, and experience in arms, in the defence of their country, than in the oppression of their inferiors, the invasion of their equals, rebellion against their princes and kings, or finally, in adventures equally ludicrous and bloody; so that while we admire their intrepidity, we cannot forbear deploring or laughing at their actions. The knights did not evince their love and esteem for the sex by fidelity to their wives, by a careful education of their daughters, and by respect for the virtue of the wives and daughters of others; but merely by empty ostentation, which corrupted females instead of honouring them, and which, in its most ridiculous extravagance, was as devoid of real love and regard, as their exterior piety was destitute of true devotion, and their profusion of genuine liberality. They paid adoration, from custom, to females whom they debauched and despised, and out of vanity engaged in mortal combat for the honour of ladies whom they knew to be without honour. It cannot, indeed, be denied, that, in every country, and in every age, there were knights who, like the Constable du Guesclin, the Marshal de Boucicaut, and the Chevalier Bayard, conscientiously fulfilled all the vows which they made on their reception into the order, and who were, at the same time, living patterns of all the other virtues befitting knights. Nor is it less true, that at every period there existed ladies of extraordinary merit, who endeavoured to render themselves worthy of the esteem of such knights; but we should be egregiously mistaken, were we to form a judgment from these models of the majority of knights and ladies, or of the predominating manners of both sexes during the age of chivalry. The admirers of chivalry, and the panegyrists of the

* In Tom. xx. of the *Mem. de l'Acad. des Inscriptions et Belles Lettres.*

middle

middle ages, might have inferred, from the constitution of human nature and the analogy of history, that, when the sensual appetites and the impetuous and selfish passions of arrogant barbarians were neither attempered by education and instruction, nor restrained by the dread of punishment, but on the contrary, were strengthened and inflamed by impunity, example, and religion—that, in this case, I say, the vows and oaths that were taken by the knights, on their entrance into the orders of chivalry, were far too weak to keep within bounds the desires and passions of powerful and lawless men, and that words alone, especially in rude and corrupt times, cannot supply the place of education, instruction, good examples, wise laws and punishments, and a pure religion, favourable to the cause of truth and virtue.'

This picture, which is somewhat different from that which has been drawn by the romantic pencil of modern visionaries, while it dissolves some of our agreeable prejudices, may tend to diminish our regrets that "the age of Chivalry is no more."—We shall now attempt to remove another delusion, which has been encouraged to a considerable extent, by those pleasing but mischievous historical fictions from the pen of Madame de Genlis, which have laboured to invest the character of one of the worst of monarchs with many of the qualities that command the respect and admiration, while they attract the sympathy, of mankind; which we shall do, not by transcribing the just though severe general strictures that are here passed on him, but by stating one or two incontrovertible facts, related on the authority of eye-witnesses:

'Louis XIV. loved none of his children with such warmth as the duchess of Burgundy, and the loss of none of them afflicted him so deeply as her death *. Nevertheless this favourite princess, who cheered and enlivened the solitude and dereliction of his old age, was not so dear to him but that he exposed her life and that of her child to the most imminent peril, only that he might not be deprived for a short time of the pleasure of her society. The king resolved, contrary to his usual custom, to go to Marly in the beginning of the spring. The physicians represented that the duchess, who was pregnant, and near her time, could not accompany him without great danger. These remonstrances could not shake the resolution of the selfish and hard-hearted Louis. The princess was obliged to attend him to Marly, and soon after her arrival, the fears and predictions of the physicians were realized. This unpleasant intelligence was conveyed to the king by the duchess de Lude, when the monarch was standing, surrounded by his courtiers, on the bank of a fish-pond. When the lady had retired, the king peevishly said; "The duchess of Burgundy has miscarried." On this, the duke de Rochefaucault observed aloud, that it was a very unfortunate circumstance, because the princess had al-

---

' * *St. Simon*, VI. p. 27. "Le roi et Madame de Maintenon penetrés de la plus vive douleur, qui fut la seule veritable qu'il ait jamais eue dans sa vie."

ready

ready experienced several accidents of that kind, and might, perhaps, never have any more children. "Well," replied the king, with great indignation, "and if she should not, what is that to me? Has she not one son, and if he should die, is not the duke de Berry old enough to get children? What do I care which of them is my successor? Are they not all my grand-children. She has miscarried, because her health and constitution were such, that it could not be otherwise. In all my journies, and in any thing else that I have a mind to do, I will not be controlled, either by women or physicians. I will come and go when I please, and nobody shall prevent me." All present were so petrified by this splenetic effusion of the king, that they durst not venture to speak, or scarcely to breathe. This profound silence continued a quarter of an hour, when the king withdrew. The duke de St. Simon was, most certainly, not the only one who now began to think, or was confirmed in the opinion, that the king had neither love nor consideration for any person but himself; and that self was the paramount object of all his actions and of all his desires *.'—

'The same Louis, who denied to no female the usual marks of exterior respect, and never offended or hurt the feelings of a lady by a harsh word, felt so little genuine respect for the sex, and shewed it so little indulgence, that he treated the ladies of his court as though they were slaves whom he had purchased. In his excursions, the ladies of his court, nay, even his mistress and the princesses of the blood, were obliged to attend him in all seasons, and in all weathers, however ailing or ill they might be. In his journies, he enjoyed for his own person every convenience that he could possibly procure; while, on the other hand, none of the ladies durst detain the king a single moment, or put him in the least out of his ordinary track. The high sense he entertained of his majesty, and a natural dryness of disposition, produced in him taciturnity and reserve. The less he contributed to the amusement of others, the more he expected others to exert themselves for his amusement; and in this consisted the greatest art which his mistresses were obliged to practise, and the most difficult task they had to perform. Madame de Montespan poured her complaints on the efforts which it cost her to amuse the king into the bosom of her friend, Madame de Maintenon; and, notwithstanding all the prudence and patience which Madame de Maintenon had acquired in the difficulties which she had to encounter in life, she found herself unable to suppress similar lamentations.'

We afterward meet with our old friend the Duke de Lauzun, whose gallantry, delicacy, and tenderness, have been so warmly panegyrised by his fair biographer†. Would his wife or his mistress have subscribed to the truth of the eulogy?

' * *St. Simon*, II. p. 109, 110. "Je me sais gré, d'avoir jugé, sans me tromper, ni faire tort au roi, qu'il n'aimoit, ni ne comptoit que lui, et étoit à soi-même sa dernière fin."

† See Rev. Vol. lv. N. S. (Appendix) p. 517.

' In

'In the most brilliant times of Louis XIV. none possessed the favour of the king and the love of the ladies in a higher degree than the count, and afterwards duke de Lauzun. This favourite treated the sex in a manner that would scarcely have been forgiven in one of the minions of Henry III. The princess of Monaco, being unable to resist the solicitations of the king, resolved to sacrifice her former lover, M. de Lauzun, for his master. Her inconstancy exasperated the haughty favourite to such a degree that he said the grossest things to the king, and broke a large mirror in the apartment of the princess, who happened to be absent. Louis XIV. confined the incensed lover in the Bastile, from which he was, however, soon liberated, because the king lost all relish for the princess of Monaco, after the first enjoyment, and could not dispense with the society of Lauzun. He one day saw the princess of Monaco seated on the grass, and her fair hand resting on the ground. He went up to her and trod, as if by accident, upon her hand and then turned round upon his heel. The princess gave a violent shriek, and loaded him with the bitterest reproaches, to which Lauzun listened with the utmost composure, and which he answered with cold excuses. Of all the ladies whose hearts he gained, none loved him with such ardour and constancy, and none sacrificed so much for his sake as the proud and illustrious princess de Montpensier, who frequently solicited the king in the humblest manner, to fulfil the promise he had originally given, and to consent to her marriage with M. de Lauzun *. After she had released her lover from his tedious confinement, by the cession of a principality to the duke du Maine: Lauzun repaid this and other magnanimous sacrifices with the blackest ingratitude, and even with the most revolting rudeness. One day, on his return from hunting, he said to the princess, with whom, according to report, he had been privately married: "Henrietta de Bourbon, pull off my boots!" When the princess complained of this insolence, he made a motion with his foot, as though he would have added the grossest of insults†. He began, at length, to beat her, not merely out of brutal passion, but from principle, and at last used the princess so ill that she was under the necessity of parting from him entirely.'

The general character of the times ought not to be omitted, since it is valuable for historical correctness, and still more for the awful and important lesson which it holds out to the aristocracy of every country, in regard to the causes of corrupt morals and political revolutions:

'The love of pleasure, pomp, and profusion, which the king excited and rendered either habitual or indispensably necessary; the consequent, speedy, and almost general impoverishment of the nobility; the eagerness after favour, places, and pensions, resulting

---

' * *Mém. de Montpensier*, VI. p. 70. 74. *Mém. de Maintenon*, II. p. 150, 151.'

' † *Mém. de Maintenon*, as above. "*Il fit du pied un mouvement, qui étoit le dernier des outrages.*"

from

from urgent necessities and pressing embarrassments; and the desire of making and advancing fortunes, were still more powerful causes of the universal corruption of morals. Men of rank, and even princes cringed before the king, before his ministers and his mistresses, before their minions and the favourites of the latter; and this example, set by husband and fathers, was followed by their wives and daughters. "The women began to live in a low familiarity with men of business. Those who could not aspire to the comptroller, or the farmers general, insinuated themselves into the good graces of their agents and clerks. They delivered in new projects and proposed fresh taxes. They sold their patronage; they sold their virtue; they sold the marrow of the people. The labouring part of the nation was oppressed by the lovely part *." Those who possessed power, made use of it for the purposes of plunder, or to sell to others the liberty of robbing and cheating with impunity. Such as durst not, or would not have recourse to these expedients, sought to raise themselves in the world by advantageous marriages. Men of the highest rank courted the daughters of opulent financiers, or of favourites, by whose recommendation they hoped to obtain large dowries, lucrative places or pensions †. The blood of the French nobility became depraved; the distinctions of rank were almost abolished, and wealth was the only standard by which the worth and consequence of persons and families was estimated. Among the whole court, small indeed was the number of beautiful women, who would not have offered, or have been ready on the slightest intimation to sacrifice their own honour, and that of their families, to the happiness of being the mistress of the king. There was, in fact, not a family at the court of Louis XIV. but what built the hope of honours and fortune on the beauty of their daughters, and encouraged the latter to make it their study to gain the affections of the king ‡.'—

'The same wants and desires which originated in the avidity for favour, places, and pensions, were increased, and still more generally diffused by the passion for play. The king, as I have already related, in another place, prohibited the most ruinous games of hazard in the capital, upon pain of death; but at the same time tolerated them at court. He played himself; the queen, the princes, and the princesses were passionately attached to play. The courtiers followed their illustrious examples, and played so high that a person sometimes lost one hundred thousand pistoles in an evening. Gentlemen and ladies of the highest rank kept gaming-houses or banks, "which

---

'* *Mém. de Maintenon*, II. p. 114.'

'† For a niece of Madame de Maintenon, even a prince of the house of Lorraine, and the son of the duke de Noailles, durst not offer themselves as suitors. The latter obtained her hand, and Mademoiselle d'Aubigny was the commencement of the prodigious fortune which the house of Noailles in the sequel acquired. *Mém. de Maintenon*, IV. p. 250.'

'‡ This was the case with Mademoiselle de la Mothe;—*Hist. Amour. des Gaules*, II. p. 24, and afterwards with Mademoiselle de Fontages, as well as many others.'

were

were so many lures for the avarice of men; so many abysses that engulphed the fortunes of families; so many rocks on which the happiness, honour, and virtue of natives and foreigners were wrecked. From these places emissaries were sent out to discover such persons as had been left a rich inheritance, or had received a considerable present, or had gained an important law-suit, or had won a large sum at play, or who were willing to stake upon a card the monies with which they were intrusted. Numberless were the instances of persons who totally ruined themselves by gaming, and had no other excuse to make, than that they could not live without play."

Notwithstanding the extreme *grossièreté* of almost all the passages exclusively relating to the conduct of exalted females at this period, we feel some inclination to insert one or two specimens, as an antidote to the mischief that has so often been produced by a blind admiration of beauty and splendour: but suffice it to say that they constantly display a state of manners not more inconsistent with virtue, than with external propriety, elegance of demeanor, and even with refined voluptousness; and that they perfectly refute that lubricous palliation of French profligacy, that "vice lost half its mischief, by losing all its grossness." Still we cannot agree with the author that the annals of this reign form the most humiliating chapter in the history of man, since it was followed by the regency of the Duke of Orleans, and the administration of the countess du Barry, under Louis the fifteenth. How much soever we may be shocked at the undeserved catastrophe of the most virtuous of the Bourbon race, it was impossible that the odious vices which contaminated the rulers of the people should fail to produce their effect; or that a court and a nobility so weak and so degraded should long retain either power or authority over an enlightened people.

The last chapter in this work professes to contain a 'brief comparison of the personal advantages, of the education and accomplishments, of the prerogatives and consequence, of the more or less comfortable situation, and of the purity or corruption of the morals of the Female sex, in the principal countries of polished Europe.' It anticipates an objection on the part of the fair sex to the tribunal of Professor Meiners, which we think is very likely to be made, since he does not appear by any means competent to the decision of so delicate an inquiry. A large portion of this summary is devoted to the English ladies, of whom it is extraordinary that he should on the whole entertain so favourable an opinion, if he could believe, according to one of his countrymen, that it is neither unusual nor considered as disgraceful 'to be *disguised in liquor*, even among the higher classes of English ladies.' We were

amused with the aukward *naiveté*, with which this learned gentleman deprecates political controversy with the ladies :

'Miss Wollstonecraft was of opinion, that the character of women would cease to be degraded by many littlenesses, "if political and moral subjects were opened to them." But who prevents women from attending to those subjects? The example of this writer herself is not very inviting. She is such a furious enemy of princes and nobles, that I should not like to converse with her on political topics.'

While, with equal gallantry and patriotism, he assigns the pre-eminence to the German ladies, he vents his indignation against the votaries of fashion in a style rather unphilosophical :—'I feel such indignation against these *apes* of fashion of both sexes, that I wish to express myself in the strongest language I can, that the look of contempt and the finger of scorn may every where be directed to the *fools*,' &c. Then he talks about 'the *idiots* who set themselves up for patterns,' &c. —We shall conclude with observing that, if the German ladies merit the praises bestowed by this author on their modesty, they will infallibly disappoint his expectation of having them for readers of his work; though he talks as confidently on this point, as if he had only published a Treatise on Cookery. We should hope that this dish is too highly seasoned for them.

The translation, though not without some German idioms, is on the whole pretty well executed. Den.

ART. VI. *On the Necessity of a more effectual System of National Defence,* and the Means of establishing the permanent Security of the Kingdom. By the Earl of Selkirk. 8vo. pp. 179. 4s. Hatchard. 1808.

THIS bulky pamphlet adds one more to the numerous tracts which have for some time not only agitated the public mind, but have also in a great measure distracted and bewildered it, on the subject of national defence. Lord Selkirk appears to have taken views of danger and attack, as microscopical and distorted as those of any writer who has preceded him; and consequently he has been led by his apprehensions to magnify the necessity and the means of guarding against the threatened evil, beyond all truth, sound sense, and due proportion. His motives in publishing this treatise, no doubt, have been laudable and patriotic: but the measures recommended in it are not only unfavourable to liberty, but strike us as unnecessary, and as founded on ignorance both of the nature of military operations and the proper mode of defending this country.

Lord Selkirk's arguments, or rather assumptions, in proof of the necessity of a more effectual system of national protection, and of permanently establishing the security of the kingdom, are principally these:

I. That, though Great Britain has long maintained a rivalship against a country containing more than double her population, and in natural advantages still more her superior, our independence will now be in a *permanent* state of danger unless our means of defence be increased in proportion to the power of our rivals, and placed on a basis as *permanent* as the ascendency of France on the Continent.

II. That our naval superiority is not alone sufficient to secure us from attack; and that the extensive preparations, which have hitherto been made to repel invasion, 'are a sufficient proof that our Government has not given way to an infatuation of so dangerous a tendency.'

III. That our danger is increased *incomparably* beyond what it was four years ago, when all ranks of people came forwards with an animated zeal to assist in the defence of the country.

IV. That Bonaparte then threatened to invade us, when he had no thought of leaving the Continent, but in reality meditated the *overwhelming* of the Austrian monarchy; and that, as he utters no threats of invasion now, we ought to regard him as determined on the attempt, and, instead of suffering ourselves to be lulled into security, view it as near at hand.

V. That whether invasion be an event remote or near, we have no reason to expect long previous notice of the movements of the invading force; that the coasting and river craft of Holland 'may be converted even in a few days into a most formidable *military conveyance*;' that, without entering into a minute investigation of the means by which a flotilla so composed 'may be enabled to elude or defy our naval superiority, it is enough that such men as Lord Nelson and Sir Sidney Smith have deemed the attempt *not impracticable*;' 'that repeated experience has proved, that the greatest naval superiority may be eluded; and that a *successful landing* of the enemy is still to be reckoned among the events, for which Great Britain ought to be prepared.'

VI. That 'a successful invasion of England would not be more remote from the course of ordinary events, than many of those, which the history of the last three tremendous years will record.'

VII. That, without pretending to define at what period invasion is to be expected, whether a few weeks only or years may intervene, 'it is on shore that we must ultimately be

prepared to defend the liberties of our country; and unless we can maintain the contest on our own ground, we have no right to expect that our existence as a nation will long be preserved.'

VIII. Finally; that, 'since the obstacles to the passage of the enemy are not physically insuperable,' (as Lord S. concludes from these assumptions,) 'it is at least a *possible supposition* that they may succeed in landing an army of 100,000 men on the coast of Kent or Essex.'

These positions, however, are not only questionable, but are in most respects manifestly erroneous and without foundation. Before the noble Earl roundly advanced the first of them, it would have been proper to shew that France enjoys natural advantages over Great Britain, greater than even her superiority in population. Our inexhaustible coal-mines give us naturally a great and decided advantage in various respects over our enemies; and in regard to invasion, which is the subject under consideration, no person of common sense, and particularly of military knowlege, will deny that our insular situation and decisive superiority at sea are as much in our favour as they are against the enemy. Historical facts, both antient and modern, concur in establishing the truth, that no solid operations can be carried on by any power with armies across a branch of the sea, without a decided and uninterrupted naval pre-eminence. The Romans were never able to make themselves masters of Sicily, even contiguous as that island is to Italy, and short as the passage is between them, till they had destroyed in a great measure the Carthaginian marine; which they succeeded in effecting after a contest the most violent and obstinate of any on record, that lasted without intermission for twenty-four years. They never even attempted to carry their arms beyond that island, till they accomplished this object, and thus effectually secured to themselves the means of furnishing their armies with all necessary supplies in prosecuting more distant conquests; except in the descent under Regulus on the coast of Africa, after they had defeated the Carthaginians in two naval engagements; and which, though that consul debarked his troops at Aspis without opposition, terminated in his own captivity and the ruin of his army. The Carthaginians, finding their marine so crippled as to leave their enemies masters at sea, and themselves in a situation which deprived them of the means of regularly supplying their army in Sicily, and of carrying on the war, very prudently sent to Amilcar Barcas, who commanded it, informing him that they trusted to his discretion the management of their affairs in that critical conjuncture.

That able, enterprising, and experienced commander,—who, while any prospect of success remained, left nothing unattempted against the enemy, and who rested his hopes of victory on the strength and vigour of his arms more than any General that had existed before him,—perceiving no appearance that his country would recover her lost naval superiority, and unwilling to expose his gallant army to ruin and disgrace, wisely yielded to the necessity of the times, and made the best peace that he could obtain, by delivering over to his antagonists the subject of contention.

Now the Carthaginian marine bore at that time a greater proportion to that of the Romans, in force and number of vessels, than the navy which Bonaparte can command bears to that of this country. It would therefore have been fully as wise an undertaking on the part of the Carthaginians to attempt the invasion of Italy, as it would be for him now to attempt a serious invasion of this island. *They* were not so mad as to make such an attempt, when they could not, from the want of a superior fleet, even supply their troops at Eryx; and *he* is not, as we believe, so unwise and so desperate as to try such an experiment against Great Britain with his crippled and reduced marine. While he is without commerce, as having no navy to protect it,—while he cannot regularly supply the colonies and distant possessions of France,—while he cannot even attempt with any prospect of success the subjugation of the small islands of Guernsey and Jersey, lying adjacent to his own coast,—the idea of his invading this island, for the purposes of conquest, may be regarded as preposterous.

Louis XIV., during the short time in which he maintained a naval superiority, made an effort to replace James II. on the throne of England; which, as he was obliged to act across a branch of the sea, proved unsuccessful; and France afterward excited disturbances in Scotland in favour of his grandson, but for want of a marine could not support them.

During the war which preceded the contest in which we were unfortunately engaged with our American colonies, we carried victory into almost every place which we visited, and stripped France of many of her foreign possessions; because, as she had not a superior navy, she could neither supply nor protect them.

Nothing evinces more clearly the great difficulty of prosecuting solid military operations, across an ocean, even without any naval opposition, than the American war; or across a branch of it, even with a superior navy, than our expeditions to the coasts of France and other parts of the Continent.

As

As to Lord Selkirk's second position, it is barely necessary to observe that, although our decided naval superiority might not prevent all trifling, desultory, partial, and transient assaults for the purposes of pillage and annoyance, it is more than sufficient for securing us against a serious invasion by a numerous and powerful army; which would require some hundreds of transports for its conveyance, with a strong fleet to convoy them, and could not be landed with every thing necessary for its operations (were it even to reach our shores) in less time than several days. The simple fact, that extensive preparations have been made to repel invasion neither proves that it was really intended by the enemy, nor that our government was wise in making them. It is possible for ministers, who are unacquainted with military operations and the proper application of a military and naval force, to be led into improprieties or even absurdities of a very extravagant and expensive nature; for ignorance often engenders unnecessary apprehensions; and unreasonable fears occasion a species of folly and inconsistency in conduct, that wears the appearance of infatuation.

The justness of the Earl's third position we must positively deny. No nation was ever yet capable of establishing a powerful marine, while the greatest part of her physical strength was exerted in supporting and maintaining armies. Polybius expressly informs us that the Romans, in his time, notwithstanding the greatness of their power and the vast extent of their territory, were not able to equip so many ships and to send such powerful fleets to sea as in former periods, and particularly during the first Punic war, when they had not carried their arms beyond the adjoining island of Sicily;—and the reason is plain. The more they extended their conquests, the more their real physical force, on which they could depend, was exerted and exhausted in keeping the conquered countries in subjection; and they acted wisely in not sending armies to a distance from Italy till they had acquired the sovereignty of the ocean. Louis XIV. lost the superiority at sea which, with the assistance of the ablest ministers and with infinite pains, he had acquired, almost immediately after a powerful confederacy was formed against him on the continent. Compelled to employ the whole force of his kingdom in resisting the progress of the allied armies, his marine was necessarily abandoned, and soon dwindled into nearly the same state of insignificance in which he found it. Ever since the Revolution in France, her navy, compared with our own, has been greatly inferior to its strength under the monarchy, and it is annually becoming more insignificant.

Why? because her physical force has been exhausted in her armies, which exhaustion has increased with the extension of her conquests. Will any man of sound sense assert that it is in the power of Bonaparte to establish a formidable marine, while he is some years in advance with the conscriptions for his land forces? Such an advance is one of the best criteria by which we can form a judgment, and is sufficient to convince any reflecting mind that a serious invasion of this country by France is in reality much more impracticable and much less to be apprehended now than it was four years ago: when, however, we are persuaded, he had no such enterprise in contemplation.

We therefore agree with the noble author in his fourth position, that, when Bonaparte threatened to invade us, he had other objects in view. The force which he called *the Army of England* was certainly more intended to overawe the French than to subdue the English: for he well knew that, without a powerful army at his nod, he could not easily succeed in placing himself and his family on the throne of France. We are far, however, from thinking with Lord S. that we ought to infer from his uttering no threats of invasion now, that he really intends it; though, like other men, he doubtless in the prosecution of an object endeavours to conceal his real intentions.

In regard to the fifth position of this pamphlet, we conceive it to be utterly impossible that a force of sufficient magnitude for a serious invasion of this country should be collected, and put on board shipping, on any part of the coast opposite to this island, (or nearly so,) without our having timely notice from our cruisers. After having ascribed to our enemies a power of conversion bordering even on a creative faculty, Lord Selkirk very prudently declines to explain to us how a flotilla, composed of the coasting and river craft of Holland, may elude and even *defy our naval superiority*. He tells us 'that Lord Nelson and Sir Sidney Smith have deemed it *not impracticable*:'—but though to the bravery and skill of these naval officers a willing tribute may be paid, yet we must observe that to solve the problem of the practicability of a grand invasion of this island, by an enemy incomparably inferior to us in a navy, a man must not merely be a good seaman, but must be well acquainted with the nature of military operations, and a judge of the measures necessary to be adopted in order to ensure probability of success: an acquaintance and a power of judging which we do not allow to have been gained by those officers, from the casual specimens which they beheld of military warfare on shore. No

such

such repeated experience as is here mentioned has ever existed with an armament of sufficient magnitude for such an enterprise.

We differ from the noble Earl *toto cælo* in regard to his sixth position. The operations of Bonaparte, during 'the three tremendous years' of which he speaks, were carried on by land, and bear no analogy whatsoever to an invasion of England. A *successful* attack on it by him, therefore, while he is obliged to have recourse to an anticipation of conscriptions to keep up his armies for other purposes, and with a crippled and even almost annihilated marine, would be an event to which we find nothing similar in either antient or modern history.

We so far agree in the seventh position, that, were this country to be invaded, we ought to be prepared to defend it against the invaders: but the military establishment which we already possess is more than adequate for this purpose, if a proper application of it be made. To suppose that it is not sufficient, while it is kept up at the enormous expence of twenty millions sterling per annum, would be paying a bad compliment both to the Commander in Chief and to the representatives of the people, who vote the supplies for its support.

The last position is drawn as a corollary from the preceding, on the supposition that they are just and well founded: —but, even if we allow, for the sake of illustration, that the enemy may be able to land 100,000 men on this island, it is highly improbable that he would think of landing them on the coast either of Kent or Essex. When an army acts across a branch of the sea, it must occupy some convenient and secure harbour, with a place of arms contiguous to it as a depôt. Now Plymouth and Portsmouth are the only places along our whole coast that answer this description; and a skilful commander of an invading army would therefore hardly think of attempting to land to the eastward of Portsmouth. General Lloyd, after having examined minutely the coast from Plymouth to Harwich, was decidedly of this opinion; and we regard his determination as carrying more authority with it on this subject, than the ideas of all the pamphleteers who have discussed it, or are likely to discuss it.

It is now to be stated that Lord Selkirk's apprehensions, which we have endeavoured to prove to be unfounded and unreasonable, having conjured up this hydra of invasion, he proposes to guard against it by the permanent establishment of a system of martial law, for the discipline and regulation of a local militia. His scheme embraces every young man in the community between the ages of eighteen and twenty five,

and stands therefore on a much broader basis than the plan of a Local Militia which has been adopted by the government.

The following is his own account of the plan for creating, as he expresses himself, in a few months, an army of 400,000 men:

'Habits of strict obedience are of infinitely more consequence, to form soldiers for the purposes of real service, than dexterity in the use of their arms, or even precision in their manœuvres. In this respect there seems to be an essential defect in the Volunteer System, in which the authority of the officers is necessarily precarious, and precludes the possibility of enforcing strict military discipline. In the formation of these corps, we have begun at a wrong point: objects of secondary importance have been insisted upon, before the necessary foundation has been laid in the habits of implicit obedience; and thus the pains which these corps have taken in acquiring a proficiency in their manœuvres, have, in a great measure, been thrown away.

'In the proposed organization of the Local Militia, this error is avoided. The authority of the officers will be as complete as in the regular service. The men will be, from the first, under the strictest discipline which martial law can enforce; and this for an uninterrupted space of three months, during which the recruits will be withdrawn from every other avocation, from every thing which can interrupt the acquisition of military habits. Whether this be a sufficient period of exercise, to confirm these habits effectually, is a question upon which professional authority must decide. Upon this point I find a difference of opinion. Some officers of experience consider three months as sufficient, and in confirmation of that opinion refer to the French armies, in which the conscripts are esteemed fit for duty in a still shorter time. There are on the other hand, officers of great eminence, who think this period too scanty, for the complete formation of a body of soldiers. It is, however, so much beyond any, which has hitherto been allowed to our domestic forces, that a fair trial may at least be made, before we conclude that more is necessary. If experience prove that it is not sufficient, more time must undoubtedly be allowed, rather than that the Local Militia should remain in a state of inefficiency.

'It will have occurred to the reader, that under the arrangements which have been hitherto explained, this system of Local Militia cannot, for several years to come, be considered as in a state of maturity, and capable of effecting the purposes for which it is intended. The whole plan proceeds on the supposition, that every recruit is, in the very commencement of his service, to be completely instructed in his military duties, and that a space of three months of uninterrupted discipline is to be devoted to this instruction. In the arrangements that have been explained, the means of this instruction are provided only for the young men between 18 and 19. In the course of seven years, those who are now 18 will have reached to 25, and every one below that age, will then have gone through the prescribed course of discipline. The observations hitherto made, have been chiefly directed to the regular and permanent effects of the proposed plan; and

to

to put these in a distinct point of view, they have been described, as if the plan had been established for some time. If, however, the young men between 19 and 25, were now to be assembled, without any further preparation than that which has already been explained, they would be in a very different state of proficiency; they would neither be capable of the duty which is expected from them, nor prepared to profit by the opportunities of exercise, which the great annual assemblage would afford to those who have received *a sufficient* previous *instruction.*

'If the dangers which we have to apprehend were so remote, that we could safely wait for some years, the plan, as it has been already stated, would produce the desired effect in a gradual and progressive manner. But our situation is not such as to admit of this delay, and an effort must be made, to bring our state of defence speedily up to the standard, which the emergency requires. The simple and effectual way to accomplish this is, after enrolling the Local Militia, and organizing them on the principles that have been stated, to call out the whole body, and put them at once on permanent duty for three months, or for a sufficient period to be fully disciplined.

'To instruct at once so large a body of men, is certainly a task of considerable difficulty. The regular establishment of the Training Battalions was calculated for the progressive instruction of the young men between 18 and 19 only, and cannot be adequate to the immediate accomplishment of the same object with numbers so much larger. It is a question of great importance how this deficiency can be supplied, and officers provided for the commencement of this great establishment.

'The first resource that presents itself, is the employment of the volunteer officers, among whom there are many, who have rendered themselves fully masters of their duty, and are not inferior in point of skill to many professional men. As it must require some time before the young officers, who are to be drawn from among the cadets, can be fully instructed, it would be very desirable that a great proportion of the volunteer officers could be induced to accept of temporary appointments in the Local Militia. As an encouragement, the officers who thus agree to serve, though not within the age legally subject to military duty, should receive higher allowances, than the ordinary officers of the Local Militia, and such as to form an adequate indemnification for the time, which they sacrifice to the public service. There is a probability, that a great proportion, and the best of the volunteer officers, may be induced to afford their assistance. Men who have taken so much pains to obtain instruction in a duty, remote from their ordinary occupations, must be actuated by motives of zeal and patriotism, which will prompt them to continue their services in a case of equal urgency and importance. They may be the more readily expected to acquiesce in this, as it is only a temporary sacrifice, and they may soon be relieved from attendance, when a sufficient number of the cadets are prepared for their duty.

'If the volunteer officers in general can be induced to undertake the proposed service, we may expect from them every thing that zeal and assiduity can accomplish. But it will be of material importance, that

that along with them should be combined a considerable number of men of practical experience in real warfare. This may be obtained in part from the establishment of the Training Battalions, into which the Inspecting Field Officers of the volunteers should immediately be transferred. These officers are now employed in a manner little calculated to afford any important benefit; and their talents may certainly be rendered far more useful to the state than they now are.

'An additional resource of great value may be found in the officers on half-pay, many of whom are both able and willing to afford the services required, and on all of whom the public has a right to call. These officers are dispersed in all parts of the country, so that they may in many instances perform the duty required with little personal inconvenience; without going to a great distance from their ordinary residence, or interrupting in a very detrimental manner the occupations in which they are engaged.

'To complete the arrangements for the first instruction of the Local Militia, officers of rank and ability ought to be appointed to superintend each of the proposed Districts. The operations, which are necessary for converting a body of 8 or 10,000 recruits into efficient soldiers, are of such magnitude and importance, that the ablest men in our army cannot be considered as ill employed in directing their execution. There will be no difficulty in finding proper persons for this charge. The number of generals on the staff forms but a small proportion of the officers who have that rank, and who cannot, according to military etiquette, be employed in regimental duty. From this cause a number of excellent officers remain unemployed: if they were called upon to assist in the formation of the Local Militia, a great mass of abilities now lying dormant would be called into action—abilities adequate even to the stupendous task of creating in a few months an army of 400,000 men.'

Without debating the question, what is to become of all the arts and trades (even of the first necessity) in which these young men may have been engaged, while they are thus withdrawn from them, we must remark that this plan would certainly be a gigantic stride towards the subversion of our freedom and our constitution, though Lord Selkirk says that the preservation of both is its professed object: a tendency which, we have observed on preceding occasions, is a marked feature of all these schemes. This serious consideration has led us to examine his Lordship's doctrines and positions more particularly than we otherwise should have done, since he makes use of them as arguments for the adoption of measures which would be destructive of civil liberty. Into the details of them we need not enter.

Lord Selkirk does not seem to be aware that men may be very useful in defending their country, without being much practised in the Eighteen Manœuvres, or in the Prussian and German tactics; three fourths of which are not only nugatory but

but even pernicious, as calculated to lead troops into confusion in the field, who ought not to be taught any operation which they cannot practice in the face of an enemy. Nor does he appear to be sensible that no one *arm* is suited to every circumstance of place and time; that the musket and bayonet, naturally a clumsy weapon, form for many purposes one of the worst perhaps that can be put into the hands of a soldier; and that three fourths of the time usually taken up in exercising men with it is uselessly consumed.

Glen.

ART. VII. *A Portraiture of Methodism:* being an impartial View of the Rise, Progress, Doctrine, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters addressed to a Lady. By Joseph Nightingale. 8vo. pp. 496. 10s. 6d. Boards. Longman and Co. 1807.

{Mrs Barbauld}

IF success with the multitude could be admitted as presumptive evidence of superior truth and excellence, no modern sect would have stronger reason for triumph than the Methodists; one division of which (the *Wesleyan*), from a number not exceeding half a dozen persons, in less than the space of eighty years has increased to the *astonishing* amount of nearly *two hundred and seventy thousand*!* Philosophers, however, never appreciate at a high rate the discernment and preference of the vulgar; and though many able writers have been induced to enumerate the rapid progress of Christianity, in the first ages of the church, among its evidences, we have always thought that this was a weak argument, since it assumes for its basis the untenable position that numbers are the test of truth, and would lead to consequences of which those who employ it seem not to be sufficiently aware: since by the same rule Mohammedans and Hindoos may defend their religion. To prevent the improper exultation of predominant sects, we would have it understood that the great mass of mankind are very indifferent judges of religious or metaphysical subjects; and that sectarian aggregation is more frequently the effect of ardent enthusiasm and persevering zeal, than of sound appeals to the judgment and the understanding. With the populace, nothing is more foreign to their taste or more unanimating than pure reasoning; and so little value do they set on this quality, that they are easily persuaded to renounce the reasoning faculties which they may possess, and yield themselves to the

---

* According to another estimate, they are said to amount, regulars and irregulars, to 700,000!!

control

control of their feelings, passions, and affections. With them, manner is often more than matter; and the circumstances which are included in the history of a doctrine are found to operate more powerfully on their conviction, than the doctrine itself. Yet notwithstanding these considerations, popular sanction is generally a matter of triumph, and sects are always proud to proclaim their growing numbers.

Though we mean not to charge Mr. Nightingale with this vulgar boast, he has stated the circumstance with evident pleasure, and has endeavoured to impress it on the mind of the reader by the epithet *astonishing*. A subsequent remark would justify the addition of another epithet, for in letter 5. the Methodists are mentioned as 'a body whose union and influence affect the interests, if not threaten the existence of the ecclesiastical establishment in this island.' This is very bold language, which the state of Methodism, however proud in its own estimation, does not seem to warrant. Neither the number nor the power of the Methodists is yet adequate to the subversion of the established religion.

The title of the present work is evidently borrowed from Mr. Clarkson's account of the Quakers; and the author seems to be solicitous of emulating that gentleman in his fidelity and impartiality in the relation of facts. With regard to Mr. N.'s qualifications for the present detail, he says that he has not only perused every publication relative to his subject with which he is acquainted, but has been for *nine* or *ten* years intimately connected, in the character of a minister, with the Wesleyan Methodists, whose Portraiture is delineated in the work before us. He undertakes, therefore, with great propriety to state particulars relative to the internal economy of that sect, including its peculiar customs, and modes of expression and action; and while he represents some preceding portraitures as either caricatured and distorted, or overcoloured and enlarged, he recommends himself to our notice as having drawn the line of truth, and 'produced much original and interesting information: original, at least, to the public at large; and even to numbers of the Methodists themselves.'

It is remarked as a singularity that the Methodists should have been the only sect which assumed a name at first employed as a term of ridicule or reproach; yet Mr. N. contends for its rigid application to their founder John Wesley, who observed the strictest regularity and order in all his proceedings, and is pronounced 'a *finished* Methodist.' At what time it was given to the sect at large is uncertain: but in order to obtain respect for it, the author tells us that it 'is now often used to distinguish all who make pretensions to superior

sanctity of mind or manners, and to a more than ordinary spiritual intercourse with the Almighty.' The history of John Wesley, as the founder, necessarily occupies a considerable part of an account of the rise and progress of methodism; and the labours of this *finished* Methodist are displayed with much animation by his present biographer. A fair portrait is attempted: but the eye which contemplates with partiality loses the keenness of discernment. Mr. N. admits that Mr. Wesley was *too credulous* in his accounts of sudden conversions, as well as ambitious and enthusiastical: but he does not perceive that this credulity applies to the relations of his miraculous escapes; and though he enjoys the anecdote of the Quaker and the Calvinist, the former of whom would not allow the latter to share with him the only bed in the inn, after the confession of a long list of sins which he made in prayer, he justifies the pious and virtuous Wesley in the miserable and lying cant of calling himself *the chief of sinners.* However contemptuously this writer may speak of a travelling methodistic preacher who did *not* deem himself *the chief of sinners*, he certainly, in this respect, had less false humility than his master. Must not Wesley have laboured under a strange misapprehension when he thus represented himself? Did he ever "*breathe out threatenings and slaughters against the church,*" that he should compare himself to Paul before his conversion? Good men often quote and apply scripture passages with little judgment and propriety.

Mr. Wesley is censured by the present writer for his double-dealing with the church of England and the Dissenters; and as he had accused some preachers, who wished that the Methodists might form a distinct body from the church of England, of 'cutting and shuffling,' his biographer adds:

> 'It was Mr. W. himself who was cutting and shuffling between the church of England and the Protestant dissenters, and not those societies which determined to act an honest, open part, by leaving the church whose rubric they had broken, and whose ritual they had in a great measure discarded. How the Methodists of the present day can persist in calling themselves members of the church of England, I cannot tell. When will they lay aside their double-dealing?'

Afterward, when the circumstance is recorded that Mr. Wesley assumed the episcopal office by ordaining some of his lay-preachers, and by making some of them into a kind of *episcopal bishops*, the biographer exclaims — 'Was ever such a thing known before or since in the annals of our church history?'

In this Portraiture of Methodism, the artist has so distributed his lights and shades, and been so desirous of exhibiting

scars

scars and blemishes as well as beauties, that we much question whether the body at large will feel themselves obliged by the delineation. Though at one time he appears zealous in the cause, and anticipates the period 'when the whole race of man shall rally round the standard of methodism,' at another he speaks of it rather in degrading terms as 'calculated to civilize the mob;' he represents 'the great bulk of the Methodists to the present day as having a sort of dread of human learning,' and as not qualified to convince Unitarians; and for the correction of 'Calvinian bitterness, and puritanic barbarity,' we are directed 'to the light of science, and the humanizing influence of reason and philosophy.' Every part of the great machine of modern methodism is here developed; and on the parts of it which Mr. N. does not entirely approve, he, without reserve, passes his critical strictures. His readers will perceive that it is more completely systematized than is generally supposed, that its constitution is settled, and that its government, by the Conference, (in whom, as in a sort of conclave, all power and authority are vested,) is little short of absolute. The whole kingdom is divided into districts and circuits, answering to the episcopal dioceses and parishes; through which five hundred travelling preachers * constantly take their rounds, in addition to the services of the local preachers. On the oligarchy of the Conference, which acts independently of the people, Mr. N. animadverts with some severity; and if he approves the leading doctrines of Methodists, it is evident that he is not satisfied with their government. We have full accounts of the rules observed in the Formation of Societies;—of the Classes and Bands;— of Prayer-Meetings;—of Agapæ, or Love-Feasts;—of Watch-Nights;—of the Yearly Covenant;—of the Quarterly Visitation of the Classes;—of Prayer-Leaders;—of Travelling and Local Preachers;—of the Persecutions, Doctrines Controversies, and Superstitions, &c. of the Methodists;—to which is added a statement of their numbers and finances. It is not in our power regularly to follow Mr. N. through the various details which he has here exhibited: but we shall endeavour to find room for some of his sketches, which are by no means tame and spiritless. Our first extract shall consist of his picture of the Agapæ, or Love-Feasts:

'These meetings are kept, in most places, once every quarter; viz. the Sunday immediately following what the Methodists call quarter-day.

---

* The local and travelling preachers in the United Empire and America are said to be 5000.

'After

'After the regular public service is ended, and the whole congregation is dismissed, when it is intended that a love-feast should be kept, the members return into the chapel; having shewn their certificates, or notes of admission, to some persons, appointed for that purpose, who stand at the door.

'The preacher being still in the pulpit, opens the service by singing and prayer; which being ended, every one sits down, while the *stewards* hand to all present a little plain, or spiced, bread and water. It was originally the practice literally to *break bread* with each other; but much confusion and disturbance throughout the whole assembly being thereby occasioned, that practice is now prohibited by positive command of Conference. It would very often happen, that a person might have a particular attachment to some brother or sister who might be seated several pews distant; and when an attempt was made to manifest this attachment by breaking bread with the favourite, the noise and trouble of scrambling over the backs of the seats, or pressing through the aisle, not only retarded the more important business of the love-feast, but gave considerable offence to those who had either more modesty or less violent and impatient prepossessions. It was therefore a prudent step to prohibit that species of *breaking of bread*; and I believe that disorderly practice is now entirely laid aside.

'After the ceremony of carnal feasting is ended, another hymn is usually sung, during which the stewards are handing the plate round, for the purpose of collecting what every one is disposed to give for the relief of the poor members. I have known, that where the society's finances have been in a low state, the love feast money has been put into the general stock. This, however, I believe, is not a very common practice; and was not resorted to at all in the days of primitive Methodism. After this the preacher rises, and relates his *experience* to the whole congregation.'—

'Love-feasts are always well attended. Public notice having been previously given, the country people flock in crowds to these meetings. Although they are intended for the regular members only, yet vast numbers of well disposed strangers gain admittance, by procuring notes for that purpose from the preacher, on being recommended by a member. It consequently happens, that numerous conversions take place on these occasions. When the *speaking* is concluded, several of the people go to prayer, one after another, or all at once, as the preacher may be well or ill disposed to favour a little spiritual romping, and holy confusion. Many of the preachers, however, of the present day, having drunk a little into the spirit of the world, that is, having become ashamed of the conduct of some of their brethren who have encouraged noisy meetings, are led to deprive their people of their Christian liberty, and consequently to check all extravagances of this nature whenever they perceive them beginning to break out. This cannot, however, be said of all the Methodist preachers even of the present time. I know some who would rather attend a meeting of enthusiastic bawlers, than peaceably to enjoy the marrow and fat things of this vain world.'

Of the Methodistic preachers we have here no prepossessing representations. Some of them are so very ignorant that they cannot

cannot read: others are accused of transferring the language of the tap-room to the pulpit; and the specimens presented of their eloquence are truly ludicrous:

'A disposition to allegorize and spiritualize the most plain and obvious texts, is not very uncommon with the Methodist preachers.

'I was informed a few years ago, by a very respectable and worthy gentleman, who was then, and is now, a preacher among the Wesleyan Methodists, that a certain preacher did actually allegorize that passage in the 2 Kings, iv. 38. "Set on the great pot," something in the following manner: The pot itself is the church—the meat in the pot, the word of God—and the broth, the grace of God! After having enlarged on these several heads, the preacher, in imagination and gesture, turned the pot upside down, and from the circumstance of its having three feet, placed in a triangular direction, took occasion thence to demonstrate the mystery of the Holy Trinity!'

Mr. N. being a man of some taste, he reprobates such absurd comments, and does not hesitate to express his disapprobation of 'the boisterous and intolerant joker of Surrey chapel,' notwithstanding *the crowded houses* which manifest this preacher's popularity.

The mode of seeking for converts to the Methodistic church is humorously termed a theological hunt, of which the following is an account:

'Prayer-leaders and exhorters are of considerable service in the cause of Methodism. They are the hewers of wood and the drawers of water in the church; men who labour incessantly for the conversion of souls. They employ themselves with unwearied industry to gather people to the meeting. I have often known these men to go out in small parties, seeking opportunities of prayer and exhortation among their country neighbours. When one of these theological hunts takes place (and they used to be pretty frequent in some parts of the north of England), one of the party must be a smoker of tobacco; (for the rule against smoking and snuff-taking is not often kept). It is this person's business, whenever he comes to a place where he knows there are few if any Methodists, to call at some one of the houses, and to request the liberty of lighting his pipe. While he is performing this ceremony, his brethren are standing near the door. On some remarks being made by the smoker, on the heat or coldness of the weather, &c. it not unusually happens, that the good people of the house will request him to take a chair and rest himself while he smokes his pipe. To this proposal he gladly accedes, and mentioning his friends at the door, they also are invited, and a familiar conversation soon takes place between the people of the house and their pious guests. While they are thus employed, some one of the party is looking round to see if there are any religious books on the tables or desks. In short, the subject of religion is some way or other introduced, and recommended to the affections of the people; and if they happen to receive the counsels of the Methodists favourably,

favourably, a prayer-meeting is soon begun at the house—Methodism is introduced into the village—some of the people get converted; these convert others—a class is formed of the new converts—the local preachers are appointed; and if they succeed pretty well, an opening is made for their travelling brethren, and an out-pouring of the spirit is the glorious consequence.'

Watch-nights are also stated to be prolific sources of proselytism, in consequence of the soothing strains and intoxicating influence of watch-night prayers and hymns: but the author does not hesitate to express his disapprobation of this indiscreet practice:

'Were I disposed (says he) to dispute the moral and religious advantages of any part of the Methodist discipline, it would be that which enjoins the holding of these midnight assemblies. Old and young, married and single, persons of both sexes, being here joined in promiscuous intercourse, undoubtedly get their senses inflamed to a pitch of fervour which it will require all the prudence, and all the *watchfulness*, of which the most sober and reflecting are capable, to prevent falling into fervours less pure and innocent than those which the sacred fire of devotion has enkindled. Consequences the most dangerous may arise from the temptations which are laid in the way of two young persons returning home together, in the dead of night, after having attended a watch-night. I speak only from conjecture, and what is likely to be the result of these assemblies without great care and prudence on the part of the persons concerned.'

Many particulars are detailed respecting the preachers, who, till they are admitted into full connection, labour under some severe restraints. The following answer to a conference-question will explain this subject:

"What preachers are admitted into full connexion?" You have already observed, that every travelling-preacher is to be four years on trial before he is admitted into full connexion. To be in full connexion, has some very capital advantages. 1. Relating to marriage. A person cannot marry among the travelling-preachers, until he is admitted into full connexion. This may be sound policy with the Methodists; but it is both unjust and unscriptural. It savours too strongly of popery; and it is no wonder that effects of a most scandalous and disgraceful nature should sometimes be the result of so cruel a law. 2. As it relates to power and authority. Until a preacher is admitted to full connexion he is not eligible to any post. He can neither be made a superintendant, nor a chairman of the district; neither can he, being only a probationer, have any vote or influence at conference, nor consequently be elected on any conference-committee; nor derive any advantage from the sale of the society's books in his circuit. These are considerations of no small importance. 3. Until a preacher has travelled four years, he is liable to be dismissed from the service, without that formal trial which the other preachers might demand. So that you see, while a preacher is

on trial, he may be said to stand in jeopardy every hour, as a slight offence given to the superintendant might be attended with very fatal consequences to the probationary preacher.

'I have the honour to know a very respectable dissenting minister, who once travelled among the Methodists, but was expelled for marrying before the expiration of his years of probation. The language of St. Paul is very strong against the doctrine of forbidding to marry. How far it will apply to a certain law of Methodism, the reflecting mind will judge.'

However, in spite of this regulation, *la nature veut avoir ses droits*; and when a preacher sees his own interest in leaping into Hymen's chain with a fair and rich lamb of the flock, he snaps his fingers at the Conference, and finds out that "it is better to marry than to burn." We shall perceive by the next extract, that these wanderers are ready to avail themselves of every prize which turns up for them in the matrimonial lottery.—The Methodists have their superstitions, which, we are told, display themselves in bibliomancy, or divination by the Bible. Similar practices have prevailed in antient and modern times. The Jews had their divination by *Bath Kol*; the *Sortes Homericæ* and *Virgilianæ* were practised by the Greeks and Romans; and if we may believe Welwood, our Charles I. and Lord Falkland, being at Oxford during the civil wars, tried their fortune by the *Sortes Virgilianæ*, and both opened on passages which suited their actual destiny. The manner in which bibliomancy is practised among the Methodists is thus described:

'At a religious gossiping, when the tea-board is removed, the subjects of pious scandal are nearly exhausted, and religious chit-chat grows languid, it is not unusual, after *a word of prayer*, to introduce the Bible, as a kind of auxiliary to the fading energy of evangelical conversation, as well as to secure obedience to the sacred command, to have all their words "mixed with grace" The company being placed in proper order, one of them takes the Bible, and asks the next person near her, (for this practice is mostly prevalent among the sisterhood) which text she will fix upon as the object of her present choice. It is answered by naming some particular number, and applying it to the corresponding text on either the right or left page of the book, whichever the party may think proper to adopt. The Bible is then opened, with great solemnity, and every heart is engaged for the success of the enterprise. The all-important verse is then read aloud, which is immediately followed by such ejaculations of prayer or praise as the text chosen may happen to suggest! This ceremony is performed for the benefit of every individual in succession, who chooses to risk her peace of mind on the event of so solemn a lottery.

'This practice is also very frequently resorted to in private; when a person is perplexed concerning the state of his mind, or before some important undertaking. I remember, on the day of my *conversion*,

sion, which was the 18th of June, 1796, being extremely distressed on a religious account, and living a few miles distant from the place where a class-meeting was held, I was induced to run, as if life and salvation depended thereon, through much rain, to the meeting all in my undress, because I had *opened* upon that passage where our Lord tells his disciples, that they knew the truth, and that the truth should make them free. Had the meeting been at five times the distance; and had my good mother, who opposed, or wished to moderate, my youthful zeal, been much more averse to my going than she was, nothing could have stopt me, so fully was I persuaded, that that very night, and at that very meeting, I should be set free from the pains of the new-birth, and be born again of the spirit of truth! I could enumerate several instances of the like nature, yea, where the most important concerns have depended on the accidental choice of a passage of scripture.

'The practice of choosing texts naturally introduced that of choosing stanzas out of the hymn book for the same pious purposes. Mr. C. Wesley's scripture hymns are often used on those occasions. It is known among some of the Methodists, that a preacher, now living, was indebted to the choice of a verse for a very amiable and rich wife. The case was this: Mr. R. a travelling preacher, having recently lost his wife, was one day employed with a lady or two in *choosing verses*. "And pray, sister R." said he, "what verse do you make choice of?" A certain number was given, and the text proved to be, "Where thou lodgest there will I lodge, &c.!" The hint was good, and a visit to the shrine of Hymen was the happy consequence! It would be well if all the *prizes* in these sacred lotteries were equally valuable. The lady, who was a most excellent wife, and a sincere Christian, died a few years ago; but her worthy survivor is now too old to venture his fortune again in so precarious a manner.'

When Mr. N. estimates the effective force of the Methodists in England and Wales, regulars and volunteers, at about 700,000, we are inclined to think that he over-calculates; and on the contrary, we should suppose that he is below the mark, when he gives the revenue from the Methodistic societies in Great Britain and Ireland, at about 97,285l.

It appears that a considerable portion of the Methodists, being dissatisfied with the proceedings of the Conference, are forming a schism under the name of *the New Itinerancy*: thus is this sect, with all its discipline and regulations, like every other sect, obnoxious to divisions; and it will probably undergo various changes, till in time it will scarcely resemble its prototype.

The information given in this volume is presented in the form of letters; and the author conceives the merit of his book to depend on his having made it his object rather to state, than to controvert or defend, the opinions and practices of the Methodists: but, from the extracts which we have made, it

will be seen that he has not limited himself to dull narrative. As a man of spirit, he has given his opinion; and from the nature of the composition, we should suppose that he has more learning and polish than are generally compatible with the situation of a Methodistic preacher, or with the system of Methodistic doctrines.

Mo.y.

ART. VIII. *Hints to the Public, and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the Second. 8vo. pp. 198. 4s. 6d. Johnson. 1808.

To this age and country the epithet *enlightened* is frequently applied, and in some respects with great justice; though in others we are constrained to confess that they are rather retrograding than advancing. The popularity of Methodism, and the progress of the Calvinistic creed, present a phænomenon in the religious and moral state of the empire, which cannot be easily reconciled with our boast of having gained clear and correct views of the Christian doctrine. That sentiments so opposite (in our judgment) to the pure gospel of the Son of God should be so eagerly embraced by the populace; and that their illiterate advocates and propounders should arrogate to themselves the high-sounding title of "*Evangelical Preachers*," and even be preferred to our most learned and sensible divines; are circumstances which demand the most serious and ample discussion. The confidence with which these *new* Evangelists promulgate their opinions, the implicit faith with which these doctrines are received by their followers, and the anathemas which are hurled without scruple or remorse on their opponents, render all controversy with them a formidable task; and he who ventures to resist a torrent so impetuous and swelling must arm himself with patience and firmness in no ordinary degree.

The *Barrister*, being fully apprized of the enormous difficulty as well as of the vast importance of his undertaking, has supplied himself with all the armour necessary for such a warfare. He here returns to the charge with alertness and unabated vigour, and dares the adversary to fair and open combat within the lists circumscribed by those very Evangelists, from whom these preachers borrow their name. Unfortunately, however, he is too polished a writer for that class of readers who most require his instruction; and though he completely refutes his opponents, he does this in a style which is not sufficiently lowered to the capacities of the deluded vulgar. Perhaps others, while he is pulling down the dignitaries of the New Priesthood from their proud eminence, may forward

the work by addresses professedly adapted to the common people, who have hitherto been tamely and blameably surrendered into the hands of illiterate, mis-apprehending instructors, or to preachers who have 'mistaken the impulse of vanity for the influence of grace.' When we learn that *moral preaching* is stigmatized, and that the multitude are taught to avoid *moral preachers* as they would "adders fanged," we are justified in suspecting that there is "something rotten" at the bottom of this system, however captivating an outside it may present; and in believing that the very circumstance, which renders it acceptable to the multitude, should be an argument with the virtuous for refusing it the smallest patronage. The seducing tenet of the fashionable Evangelizers of the present day is, that *every thing* has been done and suffered for sinners; so that, by a convenient mode of transferring to another the punishment which was their due, and receiving in exchange the perfect righteousness performed by another, they become justified before God. After this curious process, *good works* of course must be regarded as a sort of useless lumber; and, if not entirely cast off, they must condescend to take a position in the very rear of the system. Something distinct from repentance, piety, and virtue, is blazoned as the *sine quâ non* of salvation, viz. the *New Birth*; and personal righteousness is vilified by the disgusting and repellent comparison of "*a filthy rag.*"

Such is the substance of that theological oratory which rings in morning and evening lectures from the pulpit, and which is greedily swallowed by the fascinated vulgar:—such are the monstrous tenets against which this ingenious Barrister raises his voice, and which it is high time to have fairly examined by bringing them to the test of reason and scripture. Our learned clergy of the establishment, and our regularly educated divines among Dissenters, have fondly hoped that this *mania* would cure itself; and have thought that it was almost beneath them seriously and in force to take the field against the silly propagators of such irrational doctrines. They must now, however, be sensible of their mistake. The controversy in which they have been hitherto engaged, namely that on the subject of the Trinity, is of much less consequence in a popular and practical view, than that which respects moral substitution, or imputed righteousness; the essence and operation of genuine piety is the same both on the Trinitarian and the Unitarian hypothesis: but the other affects the foundation of virtue itself, and, however such an inference may be denied, tends to weaken those moral energies which are essential to the character of a good christian, and to national prosperity.

The "Evangelical Preachers," we are aware, will take fire at this representation, and charge us with calumny; but we shall not retract till they can shew that the natural consequence of their endeavouring to degrade good works is not precisely such as we have stated, and that the preaching of our Blessed Saviour affords them any examples of this kind. Are not his discourses all strictly moral and practical, immediately levelled at the prevailing vices of mankind, and calculated to reform them? His doctrine was "*If thou wilt enter into life, keep the commandments.*"—"*Whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother.*" Judging from the specimens of our Lord's addresses to sinners, we should pronounce the unsophisticated preachers of Gospel Morality to be true Evangelical Preachers, and such as Christ himself would readily acknowlege: but, according to the modern system, Evangelical Preaching consists in the adoption of a phraseology of which we find no precedent in the Gospels, and the tenor of which bears not the least resemblance to the Sermon on the Mount. We confess that we are astonished at the assurance of this New Order of Priesthood, and at the blindness and infatuation of their followers, especially when we consider that they can read the New Testament. Whether their eyes will be opened by the present controversy may be matter of doubt: but the persevering efforts of the Barrister are eminently commendable; and if he obtains few converts from the vulgar, he will not fail to persuade the discerning part of the public, that the fashionable fanaticism ought by all fair and honourable means to be discountenanced and resisted. Far, however, are we from wishing any interference of the *Legislature*. Sound argument, if applied and reiterated with zeal, spirit, and pleasantry, must make an impression. Let not, therefore, the rational Christian shrink from the task;—let him speak out, employing as little reserve as his opponents;—let him apply himself to correct vulgar misapprehension, to hold nonsense up to deserved ridicule, and to give error no quarter, though she may wrap herself in a religious garb.

By taking so decided a part with the Barrister, we mean not only to express our approbation, but to assist him in the furtherance, of his undertaking. Let Calvinism be touched with Ithuriel's spear. Let us see how it will look on dissection; and whether, when hard pushed, it can take any refuge in the Gospels. In the first place, let us hear these Spiritual Guides on the subject of the "New Birth;" together with the Barrister's comments:

'*The Reverend Mr. Cooper* gives us the following as the *defective* advice of one who entertains *false conceptions* on this subject.—"Let

the *evil propensities* be weakened and *subdued*. Let the *inherent good dispositions* be strengthened and encouraged. Let the noxious weeds, the tares and thorns be cleared away, and the seeds of virtue, *thus freed from every impediment which can obstruct their growth*, will naturally vegetate and thrive." And he then asks—"But is this a remedy adapted to the disease *?"—If it is not, I would ask, what is? This we are not told. But we are told that this remedy "does not reach the extent of the disorder; the corruption is total, total must be the change." Now any one would suppose, that if all *evil propensities were subdued*, the change for the better would be as *total* as it is ever likely to be in any man or woman on this side the grave. But the reverend doctrinist proceeds thus:—"If *that which is born of the flesh, be flesh*, must not *every child* of Adam BE BORN AGAIN, OR FOR EVER EXCLUDED FROM THE MANSIONS OF THE BLESSED? Is not this the express assertion of our Lord? Except a man be *born again*, he cannot see the kingdom of God—"

'Thus it is that these teachers quote half-texts, and garble the scriptures for the sake of supporting their own particular doctrines. All the disciples of the *new birth*, as it is called, quote this half-text, and their ignorant hearers rest content with repeating it one after another, without once adverting to its genuine meaning, which is as plain and intelligible as any moral truth contained in the Gospel. Our Saviour himself explains his meaning explicitly. When,—taking his words in their *literal* sense,—NICODEMUS proceeds to inquire how a man can be born again when he is old? and whether he can enter a *second* time into his mother's womb and be born? Jesus answered him thus—"Verily, I say unto you, unless a man be born of *water* and of *the spirit*, he cannot enter into the kingdom of God." —The true sense of which is obviously this—Except a man be initiated into my religion by *baptism*, (which *at that time* was always *preceded by a confession of faith,)* and unless he manifests his sincere reception of it, by leading that upright and *spiritual* life which it enjoins, *he cannot enter the kingdom of Heaven*, or be a partaker of that happiness which it belongs to me to confer on those who believe in my name and keep my sayings.—

'But this doctrine of the new birth, in the hands of these evangelical methodists, is calculated to sink the weak but well-meaning mind to the depths of despair; and to perplex the feelings and alarm the fears of their hearers, till they are driven, as too many of them are, from the MEETING, to the MAD-HOUSE. One of the evangelical brethren, in a sermon on this subject, thus addresses one whom he supposes to be inquiring of him respecting the nature and necessity of a new birth.

"Do you say, 'Nay, but I *do no harm to any man*: I *am honest and just in all my dealings*: I do not curse, or take the Lord's name in vain: I do not prophane the Lord's day: I am no drunkard:

'* Sermons chiefly designed to elucidate some of the leading doctrines of the Gospel. By the Rev. Edward Cooper, Rector of Hamstall Ridware, in the County of Stafford, Chaplain of the Right. Hon. the Earl of Courtown, &c.'

I do not slander my neighbour, *nor live in wilful sin.*' If this be so, it were much to be wished that all men went as far as you do. But you *must go farther yet*, or *you cannot be saved*: STILL YOU MUST BE BORN AGAIN. Do you add, 'I do go farther yet; for I *not only do no harm, but do all the good I can.*' I doubt that fact; I fear you have had a thousand opportunities of doing good, which you have suffered to pass by unimproved, and for which therefore you are accountable to God. But *if you had improved them all, if you really had done all the good you possibly could to all men*, yet *this does not at all alter the case*: STILL YOU MUST BE BORN AGAIN. Without this, nothing will do any good to your poor, sinful, polluted soul. 'Nay, but I constantly attend all the ordinances of God: I keep to my church and sacrament.' It is well you do. But *all this will not keep you from hell*, EXCEPT YOU BE BORN AGAIN. Go to church twice a day, go to the Lord's table every week, say ever so many prayers in private, read ever so many good books, YOU STILL MUST BE BORN AGAIN: *none of these things will stand in the place of the new birth, no nor any thing under heaven.**"

'We here see what the simple truths of Christianity become in the mouth of a fanatic.

'In another part of this discourse, we have the following passage.—"What danger, say they, can a *woman* be in, that is so *harmless* and so *virtuous*? What fear is there that so *honest a man*, one of so *strict morality*, should miss of Heaven? Especially if *over and above all this*, they constantly attend on church and sacrament. *One of these* will ask, with all assurance, 'What, shall I not do as well as my neighbour?' Yes, as well as your UNHOLY neighbours; as well as your neighbours *that die in* their sins. For you will ALL DROP INTO THE PIT TOGETHER, INTO THE NETHERMOST HELL. YOU WILL ALL LIE TOGETHER IN THE LAKE OF FIRE, *the lake of fire burning with brimstone.*"

'Here those who practise virtue, and the strictest moral duties of the gospel of God, are placed on the same level with the *unholy*; and this presumptuous enthusiast consigns both to eternal torment with as little concern, and allots them their portion of fire and brimstone, with as much confidence, as if the empire of THE LAKE were exclusively his own.

'But is it not dreadful that the gospel of a wise, and just, and beneficent Creator should be thus perverted and profaned? Is it not deplorable that such ignorant impostors should daily multiply their deluded victims, and set the scriptures and common sense at defiance?!!

'The true meaning of being "born again," in the sense in which our Saviour uses the phrase, implies nothing more or less in plain terms, than this:—to repent; to lead for the future a religious life, instead of a life of disobedience; to believe the holy scriptures, and to pray for grace and assistance, to persevere in our obedience to

---

"* The New Birth, a Sermon on John iii. 7. Printed by G. Paramore, and sold at the Chapel, City Road, and at the Methodist Preaching-Houses in Town and Country, 1794."

the

the end. All this any man of common sense might explain in a few words. But these foolish fanatics, instead of enforcing the necessity of a moral and holy life, teach their deluded hearers that virtue and morality is just worth nothing; but that the "new birth," which they preach up as a something quite distinct from it, is *all in all.* So that they go on in their sin waiting for a "new birth," or a miraculous and sudden conversion, which they relate to happen in the most absurd cases and situations. There is an account, amongst many others equally absurd, of an old washerwoman having *a new birth*, while busy at the tub. The following account of it, is extracted from the Methodist Magazine for 1798, p. 273.—— "The *Lord* ASTONISHED *Sarah Roberts* with his mercy, by *setting her at liberty, while employed* in the necessary business of *washing* for her family. For even *while her hands* were engaged in the world, her heart was given unto the Lord. She *now* found all the ways of religion to be ways of pleasantness, and all its paths peace. She *received a clear witness* that God, for Christ's sake, had *blotted out all her sins,* and *received her into his family.*"

'Could the scoffer or the infidel more effectually laugh at religion, than by forging such a ridiculous "Tale of a Tub" as these methodistic mountebanks have here recorded, as a miraculous manifestation of mercy. A washerwoman has *all her sins blotted out,* in the twinkling of an eye, and while reeking with suds, is received into the family "of the Redeemer's kingdom!!!"

'Surely this is a most abominable profanation of all that is serious!—a most monstrous burlesque of all that is sacred! Yet such, according to the evangelists of methodism, is the new birth!!!'

It is manifest, from the explanation subjoined by Christ himself, that the phrase *a new birth* is figurative; and that it signifies nothing more than a new moulding of the heart and affections, or a change from vice to virtue. If consummate holiness can be attained previously to the new birth, this superinduced quality must be imperceptible and nugatory. If all sin can be blotted out by a *momentary* impulse of *astonishment,* it is not *astonishing* that many should continue in their sins, cherishing the hope that, like Sarah Roberts, they shall in a moment be *astonished* out of them. This may be called preaching the gospel—in Bedlam: but we should not have expected to hear it so denominated out of that receptacle. Yet this is the acceptable theology of Great Britain in the nineteenth century; and such is the doctrine which animates preachers to enthusiasm, and is devoured with insatiable avidity by the multitude!

This gentleman of the law, with that accuracy and precision which distinguish his profession, proceeds to examine the singular dogmas maintained by our modern *Illuminati*; and which

which they have propounded as the pure doctrines of the gospel. According to these preachers, the gospel covenant "is altogether unconditional on the *part of God*, and requires no previous QUALIFICATION or WORTH on the part of man." Not to insist on the contradiction in terms of a covenant without conditions, it is sufficient to refer to the whole tenor of the sacred exhortations in the Old and New Testaments, to prove that the representation is groundless. Is not "*turning from wickedness*" or "*repentance*" urged as the *condition* of forgiveness? Does not the church service open with "*When* the wicked man turneth," &c.? and does not our Saviour say, "*Except* ye repent?" Is this the language of a covenant without terms or conditions? Let the plainest understanding answer.

'The conclusion that follows the premises, "that no previous qualification or worth on the part *of man is necessary*," is most clearly this:—that this life is not a state of preparation for another; since all *previous qualification* or *worth* is declared to be unnecessary as a ground of acceptance hereafter. Thus what has ever been considered by all rational Christians, as the true view of the Gospel, is here discarded, and all the duties which the necessity of such a preparation renders compulsory, fall to the ground.—A libertine, therefore, gets rid of the gospel thus far.'

Similar to the above genuine undiluted nonsense, is the declaration of one of these Evangelicals, that "he could as easily create a world, as create *Faith* and *Repentance* in his own heart." What is the amount of this pompous confession? If the preacher means that we can do nothing without having first received the power from God, the assertion is nugatory, as far as it respects the point in debate; for we may say the same of the demonstration of any problem in Euclid: but if he means to declare that all the evidence of the truth of revelation is insufficient to persuade us that Jesus is the Christ, without some *superadded or additional* grace, he in the first place libels the gospel, and in the second furnishes an unanswerable apology for the unbeliever: since, as the Barrister observes, 'if the divine testimony of revelation is of itself, after full investigation, insufficient to produce conviction in his own mind, how can he ever object to the sceptic that he is guilty of *wilful* disbelief?!'—Indeed, preaching itself becomes ludicrous on the above-stated principle.

'It is a most remarkable circumstance, by the way, that this new order of evangelists should be perpetually exhorting the multitude to have *faith* in *their* doctrines, which are confessedly full of mystery, while they at the same time represent it to be just as impossible for a man to create a world, as to beget a faith in the *gospel of God*, in

which there is nothing unintelligible, and which all who read may understand. According to them it requires a miracle, to enable us to have faith in the religion of Christ, which has the fullest and most complete evidence, and yet we are to have faith, on pain of damnation, in the doctrines of Calvin, which have no evidence at all!!!'

The charm, however, of the doctrine of the evangelical preachers, consists in the language which they employ, and the hopes which they present to vile sinners: to whom it must prove an Extraordinary Gazette of comfort. "The greatness of our sins," they are told, "pleads with the greatness of divine mercy;" that is, in the plain English of Whitfield, "come to Christ the dirtier the better:"—but, as the Barrister observes, 'can any stronger inducement be held forth to the multitude to multiply their offences?' To the blood of Christ, and to that alone, the sinner is taught to look for salvation: but, it is here pertinently asked,

'Did he invite the miscreant multitude that flocked with frantic mockery to his cross—did he invite them to *wash their guilt away* in the *blood* they were shedding?—Did he direct them to *bathe in that crimson flood*, in order to purify themselves from the blackness of their guilt,—a guilt so tremendous that the darkened earth trembled to its centre?—Did our Saviour after his resurrection, in any manner, or on any occasion, even allude to his *blood*, as cleansing the impure from their vices, or as clearing the guilty from their crimes?—Did he, when risen from the dead, give commission to his disciples to direct those, who had lived in open violation of his laws, to *a fountain filled with blood*? No—"He said unto them, Thus it is written, and thus it behoveth Christ to suffer and to rise from the dead, the third day; and that REPENTANCE and *remission of sins* should be *preached* in his name among all nations, beginning at Jerusalem."

The Barrister now proceeds to explain the gospel view of the death of Christ:

'As all covenants were, under the Jewish dispensation, confirmed with the sprinkling of blood, so the death of Christ, by which he bare witness to the truth of his mission, is figuratively, and with allusion to that customary mode of confirmation, called the blood of the New Testament, and the *blood of sprinkling*.

'As the death of Christ has for its object, the salvation of all *who obey him*, and as he "gave himself for us that he might redeem us *from all iniquity*, and purify unto himself a people zealous of *good works*;"—having died for this purpose, he is truly and justly said to have died for our SALVATION; and it is with a figure of speech equally correct, that *thus* we are said to have redemption *through his blood*.

'But that by *atoning* for their guilt, he becomes the author of *salvation* to those who *disobey* him, IS NOT TRUE.

'That

'That he came to redeem sinners from the *punishment* of all iniquity, by suffering it in their stead, IS NOT TRUE.

'That he gave himself for those who were not zealous of *good works*, IS NOT TRUE.

'That when he shall come to judge the earth, he will *impute* his righteousness to the wicked, IS NOT TRUE.

'That *they* will benefit by his DEATH, who never benefited by his LIFE,—that those whom the promises of the gospel could never stimulate to holiness, will receive, through his *blood*, the reward promised only to the practice of virtue,—THIS IS NOT TRUE. And such doctrines, either in the metropolis or elsewhere, it is neither wise to teach, nor safe to learn.'

More is advanced in the subsequent pages, to confute the unscriptural accounts which the Calvinistic Methodists give of the design of Christ's death; and to expose the danger as well as the error of that doctrine which teaches that Christ has "obeyed the precepts of the law in the sinner's stead!" and "borne the punishment in the sinner's room!"—a position which annihilates at least the necessity of moral exertion on his part, and renders virtue, as far as acceptance with God is concerned, a mere work of supererogation. With reluctance, however, we must restrain our pen, and refer to this spirited and nervous writer, instead of transcribing his paragraphs. Yet, before we take our leave of him, we must avail ourselves of his assistance in stigmatizing the palpable misrepresentation of Isa. lxiv. 6, on which this new order of Evangelists assert that *Righteousness is filthy rags*. It would be strange indeed if the prophet, after having exhorted the people of Israel to "*make themselves clean, to put away the evil of their doings, to cease to do evil and learn to do well*," should all at once destroy the force of his remonstrances by comparing righteousness to filthy rags. He has done no such thing.

'Let us now observe upon this passage of the prophet which is thus distorted from its true meaning for the purpose of proving the utter *worthlessness* of all moral virtue.. "We are all," (says the prophet) "as an unclean thing, and all OUR *righteousnesses are as filthy rags*."—

'The Prophet, as is evident, is deploring the depraved state of the JEWISH CHURCH, which had departed from its primitive piety and degenerated into vice and superstition. In his prayer he dwells on the inestimable value in the sight of heaven of that *righteousness*, which the mass of the Jewish people had forsaken.

"Thou MEETEST HIM," (says the Prophet) "that rejoiceth and WORKETH RIGHTEOUSNESS; those that remember thee in thy ways —"behold thou art wroth, for WE have sinned."

'He then goes on to describe the state of his countrymen—for it is *to them* he is alluding, and not to mankind at large—and he represents

represents them as having justly incurred the wrath of God, by their neglect of his laws; and lamenting their DEGENERACY FROM RIGHTEOUSNESS, he thus proceeds:

"But WE are all as an unclean thing; and all OUR RIGHTEOUSNESSES are as FILTHY RAGS; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away, and there is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us, and hast consumed us BECAUSE OF OUR INIQUITIES."

'We here see that it is actually the moral declension,—the fall of his countrymen from virtue—that he represents as drawing down the calamities with which they were visited.

"How is the FAITHFUL CITY," (says he) "BECOME AN HARLOT? It was full of judgment, RIGHTEOUSNESS *lodged in it, but now* MURDERERS; thy SILVER is become DROSS."

'This sufficiently manifests the meaning of the figurative expression of the prophet, that their RIGHTEOUSNES was become as FILTHY RAGS.'

To every person of the smallest discernment, the meaning of the prophet is clearly this: that the faithful city was become an harlot, or grown unfaithful; that its silver was become dross, and its righteousness converted into unrighteousness, so as to resemble a filthy garment. Let not, therefore, any of these sage expounders of scripture henceforth presume to make so blasphemous an assertion, that *righteousness*, which consists in obedience to the will of God, is *filthy rags*:—if they persevere in the use of this phrase, they will merit the severest castigation that pen and ink can bestow.

As to their calumnious insinuations, arts, and associations, however reprehensible they may be, they are of less consequence than their doctrines. If the honest part of the nation become fully awake to the dangerous tendency of the latter, the former will naturally sink to the ground. We are pleased to find that the *Barrister* is resolved to proceed; and we trust that other champions will spring up at his side, to assert the cause of scriptural truth and moral doctrine, against a set of self-confident fanatics, who are, in fact, destroying that which they profess to venerate. Till the points at issue between the Calvinistic Methodists and the rational Christians are fairly settled, the preachers of virtue cannot hope to succeed, because they now only offer coin which their bawling rivals industriously cry down.

Mo-y.

ART.

Art. IX. *Mr. Fox's History of James the Second.*

[*Article concluded from p. 79.*]

The last chapter of this history presents us with the invasions of Argyle and Monmouth, and includes sketches of the principal persons who were concerned in those schemes, accompanied by reflections which are in the usual style of the illustrious author. His ingenuous and feeling nature, his turn for simplicity, and his vigour of thought, eminently qualified him to excel in historical narrative; and we accordingly find that the details, on which we are entering, will stand all the tests which determine this species of excellence. They are animated, flowing, and perspicuous; minute without being tedious, and highly instructive without being formal. The scenes are brought under our eyes. We seem ourselves to take a part in them;—we plan, counsel, and struggle,—hope and despond, suffer and are over-powered. The matter chiefly to be regretted is that the subject is not, in all its parts, more worthy of the powers of the artist: since Argyle's expedition, though its design was the most grand and interesting, originated in rash councils, was ill planned, unhappily conducted, and marked only by disaster: but its leader in the hands of his enemies, its fallen leader, is a great and lofty object. In him we behold a patriot, exalted by rank, worth, and piety, calmly and patiently bearing the threats and indignities offered to him by brutal triumphant tyranny, and nobly dying in the cause of his country; a sacrifice of which the sublimity, and a victim of whom the lustre, call forth all the abilities of the historian. Nothing can be more touching and more edifying than this account of the deportment of Argyle, from the moment of his capture to that of his execution.

When the Earl was taken, not one querulous expression escaped him; and he may be said feelingly to have lamented, but scarcely did he censure, the criminal disobedience of his followers, which had led to consequenecs so fatal to himself. His placid mind listened undisturbed to the threat of torture, and he merely replied that "he hoped God would support him." Frank and bold in his answers to Queensbury, 'he averred his hopes to have been founded on the cruelty of the administration, and such a disposition in the people to revolt, as he conceived to be the natural consequence of oppression. He at the same time observed that he had trusted too much to this principle.' Gentle and resigned amid sufferings, nothing could equal his firmness and decision when conscience and honour were concerned; and when Mr. Charteris, an eminent divine, waited on him, his first address to that clergy-

man

man was to caution him 'not to try to convince him of the unlawfulness of his attempt, concerning which his opinion was settled, and his mind made up.'

In exhibiting to future times the demeanour of this political martyr, Mr. Fox observes that

'For constancy and equanimity under the severest trials, few men have equalled, none ever surpassed, the Earl of Argyle. The most powerful of all tempters, hope, was not held out to him, so that he had not, it is true, in addition to his other hard tasks, that of resisting her seductive influence; but the passions of a different class had the fullest scope for their attacks. These, however, could make no impression on his well-disciplined mind. Anger could not exasperate, fear could not appall him; and if disappointment and indignation at the misbehaviour of his followers, and the supineness of the country, did occasionally, as sure they must, cause uneasy sensations, they had not the power to extort from him one unbecoming, or even querulous expression. Let him be weighed never so scrupulously, and in the nicest scales, he will not be found, in a single instance, wanting in the charity of a Christian, the firmness and benevolence of a patriot, the integrity and fidelity of a man of honour.'

On the day in which the Earl was doomed to suffer, viz. June 30, 1685,

'Before he left the Castle he had his dinner at the usual hour, at which he discoursed, not only calmly, but even cheerfully with Mr. Charteris and others. After dinner he retired, as was his custom, to his bed-chamber, where, it is recorded, that he slept quietly for about a quarter of an hour. While he was in his bed, one of the members of the council came and intimated to the attendants a desire to speak with him: upon being told that the Earl was asleep, and had left orders not to be disturbed, the manager disbelieved the account, which he considered as a device to avoid further questionings. To satisfy him, the door of the bed-chamber was half opened, and he then beheld, enjoying a sweet and tranquil slumber, the man, who by the doom of him and his fellows, was to die within the space of two hours! Struck with this sight, he hurried out of the room, quitted the Castle with the utmost precipitation, and hid himself in the lodgings of an acquaintance who lived near, where he flung himself upon the first bed that presented itself, and had every appearance of a man suffering the most excruciating torture. His friend, who had been apprized by the servant of the state he was in, and who naturally concluded that he was ill, offered him some wine. He refused, saying, "No no, that will not help me; I have been in at Argyle, and saw him sleeping as pleasantly as ever man did, within an hour of eternity. But as for me———." The name of the person to whom this anecdote relates, is not mentioned, and the truth of it may therefore be fairly considered as liable to that degree of doubt, with which men of judgment receive every species of traditional history. Woodrow, however, whose veracity is above suspicion, says he had it from the most unquestionable authority. It is not

not in itself unlikely; and who is there that would not wish it true? What a satisfactory spectacle to a philosophical mind, to see the oppressor, in the zenith of his power, envying his victim! What an acknowledgment of the superiority of virtue! what an affecting, and forcible testimony to the value of that peace of mind, which innocence alone can confer! We know not who this man was; but when we reflect, that the guilt which agonized him was probably incurred for the sake of some vain title, or at least of some increase of wealth, which he did not want, and possibly knew not how to enjoy, our disgust is turned into something like compassion for that very foolish class of men, whom the world calls wise in their generation.

'Soon after his short repose Argyle was brought, according to order, to the Laigh Council house, from which place is dated the letter to his wife, and thence to the place of execution. On the scaffold he had some discourse, as well with Mr. Annand, a minister appointed by Government to attend him, as with Mr. Charteris. He desired both of them to pray for him, and prayed himself with much fervency and devotion. The speech which he made to the people was such as might be expected from the passages already related. The same mixture of firmness and mildness is conspicuous in every part of it. "We ought not," says he, "to despise our afflictions, nor to faint under them. We must not suffer ourselves to be exasperated against the instruments of our troubles, nor by fraudulent, nor pusillanimous compliances, bring guilt upon ourselves; faint hearts are ordinarily false hearts, choosing sin, rather than suffering." He offers his prayers to God for the three kingdoms of England, Scotland, and Ireland, and that an end may be put to their present trials. Having then asked pardon for his own failings, both of God and man, he would have concluded; but being reminded that he had said nothing of the Royal Family, he adds that he refers, in this matter, to what he had said at his trial concerning the Test; that he prayed there never might be wanting one of the Royal Family to support the Protestant Religion; and if any of them had swerved from the true faith, he prayed God to turn their hearts, but at any rate to save his people from their machinations. When he had ended, he turned to the south side of the scaffold, and said, "Gentlemen, I pray you do not misconstruct my behaviour this day: I freely forgive all men their wrongs and injuries done against me, as I desire to be forgiven of God." Mr. Annand repeated these words louder to the people. The Earl then went to the north side of the scaffold, and used the same or the like expressions. Mr. Annand repeated them again, and said, "This nobleman dies a Protestant." The Earl stept forward again, and said, "I die not only a Protestant, but with a heart-hatred of Popery, prelacy, and all superstition whatsomever." It would perhaps have been better if these last expressions had never been uttered, as there appears certainly something of violence in them unsuitable to the general tenour of his language; but it must be remembered, first, that the opinion that the Pope is Antichrist was at that time general among almost all the zealous Protestants in these kingdoms; secondly, that Annand, being employed by Government, and probably an Episcopalian, the Earl might apprehend

prehend that the declaration of such a minister might not convey the precise idea, which he, Argyle, affixed to the word Protestant.

'He then embraced his friends, gave some tokens of remembrance to his son in law, Lord Maitland, for his daughter and grand-children, stript himself of part of his apparel, of which he likewise made presents, and laid his head upon the block. Having uttered a short prayer, he gave the signal to the executioner, which was instantly obeyed, and his head severed from his body.. Such were the last hours, and such the final close, of this great man's life. May the like happy serenity in such dreadful circumstances, and a death equally glorious, be the lot of all, whom tyranny, of whatever denomination or description, shall in any age, or in any country, call to expiate their virtues on the scaffold!'

As the ennobling nature of the cause, in the estimation of Mr. Fox, imparted dignity to all the leading sufferers in it, a separate tribute is here paid to each of them. The observations on the dying testimony of Rumbold had certainly been improperly overlooked by historians: but it appears to us that we do not know enough of their author to warrant the stress which is laid on them by the present historian; who, we think, properly chastises the calumnious pen of Sir John Dalrymple.

Though the expedition of Monmouth, which was not less rashly determined and which had a similarly disastrous end, was still more weakly conducted than that of the Northern chieftain, Mr. Fox did not deem it beneath him diligently and nicely to sift all the materials from which a true account of it might be collected; and he has thus been enabled to give a more probable and consistent (if not actually a more correct) detail of it, than any with which we had been previously furnished. We refer to the events of the campaign, and not to the author's portrait of the commander; in sketching which, a zeal for liberty, a generous nature, and perhaps some kindred sympathies, seem to have prevailed to the prejudice of the severe muse of history: but it requires no extraordinary degree of candour to suppose that, on revision, this as well as some other parts of these remains would have undergone correction. In the last scene, however, Monmouth rises to the elevation of his high and bold pretensions, and displays a courage and firmness which have never been exceeded, not only in facing death, but in supporting a persecution from his spiritual comforters by which he was incessantly harassed. No exhibition, which these pages bring before us, more excites our disgust and indignation, than this display of political servility and religious arrogance.

The narrative having conducted us to the last day of Monmouth's mortal existence, the historian remarks:

'It is probable that a great portion of this sad day was passed in devotion and religious discourse with the two prelates, who had been sent by his Majesty to assist him in his spiritual concerns. Turner, Bishop of Ely, had been with him early in the morning, and Kenn, Bishop of Bath and Wells, was sent, upon the refusal of a respite, to prepare him for the stroke, which it was now irrevocably fixed he should suffer the ensuing day. They stayed with him all night, and in the morning of the fifteenth were joined by Dr. Hooper, afterwards, in the reign of Anne, made Bishop of Bath and Wells, and by Dr. Tennison, who succeeded Tillotson in the see of Canterbury. This last divine is stated by Burnet to have been most acceptable to the Duke, and 'hough he joined the others in some harsh expostulations, to have done, what the right reverend historian conceives to have been his duty, in a softer and less peremptory manner. Certain it is, that none of these holy men seem to have erred on the side of compassion or complaisance to their illustrious penitent. Besides endeavouring to convince him of the guilt of his connection with his beloved Lady Harriet, of which he could never be brought to a due sense, they seem to have repeatedly teased him with controversy, and to have been far more solicitous to make him profess what they deemed the true creed of the church of England, than to soften or console his sorrows, or to help him to that composure of mind so necessary for his situation. He declared himself to be a member of their church, but they denied that he could be so, unless he thoroughly believed the doctrine of passive obedience and non-resistance. He repented generally of his sins, and especially of his late enterprize, but they insisted that he must repent of it in the way they prescribed to him, that he must own it to have been a wicked resistance to his lawful King, and a detestable act of rebellion.'—'It must never be forgotten, if we would understand the history of this period, that the truly orthodox members of our church regarded monarchy not as a human, but as a divine institution, and passive obedience, and non-resistance, not as political maxims, but as articles of religion.'

Less candid perhaps on this occasion than our illustrious author, we cannot help believing that this most unseemly and unfeeling conduct betrays as much of servile deference to the tyrant's will as of mistaken zeal. Never was the impertinence of bigotry carried to more offensive and revolting lengths! As the particulars strongly exhibit and characterize the times, we shall lay them before our readers:

'At ten o'clock on the 15th of July 1685, Monmouth proceeded in a carriage of the Lieutenant of the Tower, to Tower-Hill, the place destined for his execution. The two bishops were in the carriage with him, and one of them took that opportunity of informing him, that their controversial altercations were not yet at an end; and that upon the scaffold, he would again be pressed for more explicit and satisfactory declarations of repentance. When arrived at the bar, which had been put up for the purpose of keeping out the multitude, Monmouth descended from the carriage, and mounted the scaffold,

with a firm step, attended by his spiritual assistants. The sheriffs and executioners were already there. The concourse of spectators was innumerable, and if we are to credit traditional accounts, never was the general compassion more affectingly expressed. The tears, sighs, and groans, which the first sight of this heart-rending spectacle produced, were soon succeeded by an universal and awful silence; a respectful attention, and affectionate anxiety, to hear every syllable that should pass the lips of the sufferer. The Duke began by saying he should speak little; he came to die, and he should die a Protestant of the church of England. Here he was interrupted by the assistants, and told, that, if he was of the church of England, he must acknowledge the doctrine of Non-resistance to be true. In vain did he reply that if he acknowledged the doctrine of the church in general, it included all: they insisted he should own *that* doctrine particularly with respect to his case, and urged much more concerning their favourite point, upon which, however, they obtained nothing but a repetition in substance of former answers. He was then proceeding to speak of Lady Harriet Wentworth, of his high esteem for her, and of his confirmed opinion that their connection was innocent in the sight of God; when Goslin, the sheriff, asked him, with all the unfeeling bluntness of a vulgar mind, whether he was ever married to her. The Duke refusing to answer, the same magistrate, in the like strain, though changing his subject, said he hoped to have heard of his repentance for the treason and bloodshed which had been committed; to which the prisoner replied with great mildness, that he died very penitent. Here the churchmen again interposed, and renewing their demand of *particular* penitence and *public* acknowledgment upon publick affairs, Monmouth referred them to the following paper which he had signed that morning:

"I declare, that the title of King was forced upon me; and, that it was very much contrary to my opinion, when I was proclaimed. For the satisfaction of the world, I do declare, that the late King told me, he was never married to my mother. Having declared this, I hope the King, who is now, will not let my children suffer on this account. And to this I put my hand this fifteenth day of July, 1685.

"MONMOUTH."

'There was nothing, they said, in that paper about resistance; nor, though Monmouth, quite worn out with their importunities, said to one of them, in the most affecting manner, "I am to die,—Pray my Lord,—I refer to my paper," would those men think it consistent with their duty to desist. They were only a few words they desired on one point. The substance of these applications on one hand, and answers on the other, was repeated, over and over again, in a manner that could not be believed, if the facts were not attested by the signature of the persons principally concerned. If the Duke, in declaring his sorrow for what had passed, used the word invasion, "give it the true name," said they, "and call it rebellion." "What name you please," replied the mild-tempered Monmouth. He was sure he was going to everlasting happiness, and considered the serenity of his mind in his present circumstances, as a certain ear-

nest of the favour of his Creator. His repentance, he said, must be true, for he had no fear of dying, he should die like a lamb. "Much may come from natural courage," was the unfeeling and stupid reply of one of the assistants. Monmouth, with that modesty inseparable from true bravery, denied that he was in general less fearful than other men, maintaining that his present courage was owing to his consciousness that God had forgiven him his past transgressions, of all which generally he repented with all his soul.

'At last the reverend assistants consented to join with him in prayer, but no sooner were they risen from their kneeling posture, than they returned to their charge. Not satisfied with what had passed, they exhorted him to a *true* and *thorough* repentance: would he not pray for the king? and send a dutiful message to his Majesty, to recommend the Dutchess and his children? "As you please," was the reply; "I pray for him and for all men." He now spoke to the executioner, desiring that he might have no cap over his eyes, and began undressing. One would have thought that in this last sad ceremony, the poor prisoner might have been unmolested, and that the divines would have been satisfied, that prayer was the only part of their function for which their duty now called upon them. They judged differently, and one of them had the fortitude to request the Duke, even in this stage of the business, that he would address himself to the soldiers then present, to tell them he stood a sad example of rebellion, and entreat the people to be loyal and obedient to the King: "I have said I will make no speeches," repeated Monmouth, in a tone more peremptory than he had before been provoked to; "I will make no speeches. I come to die." "My Lord, ten words will be enough," said the persevering divine, to which the Duke made no answer, but turning to the executioner, expressed a hope that he would do his work better now than in the case of Lord Russel. He then felt the axe, which he apprehended was not sharp enough, but being assured that it was of proper sharpness and weight, he laid down his head. In the meantime, many fervent ejaculations were used by the reverend assistants, who, it must be observed, even in these moments of horrour, showed themselves not unmindful of the points upon which they had been disputing; praying God to accept his *imperfect* and *general* repentance.'

In drawing to a close our remarks on this fragment, we must observe that time and a more mature examination of it have only served to strengthen and confirm our first impressions; and that repeated perusals have convinced us the more fully of its value and importance. We still avow our predilection for the lamented author's notion of the proper province of history. The principle of the division of labour, not less applicable to the exertions of the head than to those of the hands, and a reference to the design and effect of history,—were this the place for the discussion,—would furnish considerations in abundance to demonstrate the correctness of a notion which is sanctioned by the practice of the antients, who are still our masters

masters in this art. This notion does not, however, as it seems to us, preclude such observations and reflections, political and prudential, as the events and matters related may fairly suggest. If we understand the noble author, his protest is directed against those dissertations and disquisitions which completely break the thread of a narrative, place those transactions far asunder which in the order of things are contiguous, and confound an historical performance with a work professedly miscellaneous. In like manner, we think, too high commendation cannot be bestowed on the scrupulous jealousy, which admits into the historic page no statement that is not as correct as the most diligent research can render it. Any other rule would introduce a dangerous licence, while it robbed us of one of the surest tests for trying the authenticity of a narrative. History is no fancy-painter, but takes from the life as well the nicest lineaments as the broader traits. To this she owes all her interest and all her charms; and in the degree in which she wants this character, so far is she a cheat and an impostor.

Due allowance being made for the circumstances in which this work comes to us, its literary merit will be admitted to be considerable: but it is chargeable with blemishes and defects in this respect, which it was not obvious to anticipate, and from which the extemporaneous compositions of the author are free. Yet who does not know that, in a first draught, the most fastidious writer often commits to paper expressions which his judgment condemns at the moment, sensible that an incongruous sentence or an inelegant phrase is more easily corrected than a happy thought is recalled? We must own that the diction, though with the exception of a few passages it is highly perspicuous and forcible, has on the whole fallen short of our expectations. The utmost simplicity was evidently the author's aim: but it is not always within his grasp; and rarely does he attain those matchless felicities of the simple style, which his pen so profusely displayed in his Letter to the Inhabitants of Westminster, and in his sketch of the late Duke of Bedford. It would seem that, at a certain period of life, the most vigorous genius suffers in the aptitude to master a new art; and that the habit of public speaking operates against the attainment of the highest excellence in writing. Of this fact Mr. Fox was fully aware; and nothing is more obvious to those who have reflected on the prime requisites to these kindred arts. To a certain extent in the attainment, they are assisting to each other: but in the regular exercise of them, they form to a practice and lead to habits which are opposite in their nature. Yet, less consummate as this

work doubtless is, than it would have been if the writer had undertaken it at an earlier period of life, or had lived to have given to it the last finish, we cannot help thinking that candidates for fame in this department will still derive advantage, even in a literary view, from an attentive study of it; we do not mean as servile copyists, but as liberal discriminating observers, who discern the aim and conceptions of the author.

Let us not forget, however, that the chief claim of this volume to our attention consists in its being the manual of those principles and doctrines of liberty, which form the palladium of our state; and which while it retains and cherishes, it can never cease to be great and prosperous. In the course of this work, Mr. Fox somewhere observes that 'a generous nature has an aptitude to adopt and to become enamoured of those principles;' a truth of which he furnished in his own person a most striking and eminent instance. The opportunity of displaying administrative exertions having been so much denied him, his mission seems to have been to exalt and to honour liberty, to vindicate her claims, to perpetuate her sway, to impress men with a sense of her value, and to render them steady in their attachment to her. We need not here refer in detail to the political events of the last twenty years, and to the part which Mr. Fox sustained in them. It is fresh in the recollection of our readers that he was at issue with the counsels of his country on the subject of the French Revolution, and that the sentiments which he so vainly inculcated have proved lamentably prophetic. After strenuous and persevering exertions, in circumstances the most trying to his personal feelings and the most adverse to his popularity and power, neglected by the public, deserted by the great, and rejected by his sovereign, he resolved for a time to secede from public life. He sought retirement not in order to indulge in vain complaints and idle repining; nothing of this sort clouded or degraded his retreat: but an applauding consciousness, the attachment of friends, general esteem, and the admiration of surrounding nations, shed lustre over his privacy and inspired him with consolation. Finding that his labours in one line, in the cause of liberty and humanity, were no longer productive, he determined to try another which he hoped might be more auspicious; and, unsuccessful with his cotemporaries, he sate down to realize a treasure for posterity. An undertaking of the utmost utility suggested itself to him: but an art of great nicety, in which he was unpractised, must be acquired; and long and painful exertions were necessary to consummate his great purpose.

Convinced

Convinced of its importance, however, to the cause which he had at heart, he did not hesitate to embark in it; and the fragment before us is the sole result which it was permitted to him to accomplish. The counsels, be it remembered, which it imparts, and the principles which it inculcates, proceed from a mind as capacious and penetrating as ever animated a human frame; distinguished also by dispositions the most benignant, and possessing all the advantages which experience and maturity of years can supply. Here he has solemnly recorded those doctrines and maxims which he professed through life, and to the maintenance of which his powers and efforts were invariably directed. To those, the great families, and the individuals in all ranks, who acted with him while living, stand committed; and may they and their descendants, to the latest posterity, remain faithful to them, never betraying nor growing weary of a service so honourable, of a charge so sacred in itself, and of such vital consequence to their country!

In the homage which we have paid to this work, we have not been influenced by bias arising from personal knowlege, for we were entire strangers to the individual: nor with his followers have we any other connection, than that which subsists in a profession of kindred sentiments on subjects of government and politics. Always contemning adulation of the living, and constantly disdaining all party trammels, we may be permitted to speak of the dead according to the dictates of conscience; and to execute the office of literary judges in the spirit of truth, animated by the most anxious wishes for the benefit of our native land and the welfare of mankind.—Though statues rise not nor are orgies celebrated in honour of Fox, we may rest assured that, as long as British liberty remains or the recollection of it endures, his memory will be revered by men of worth and intelligence, who duly estimate the privilege of living in a free state, which allows full scope for industry, virtue, and ability; and that they will unite his name with the martyrs and champions of British freedom, with those of a Hampden, a Russell, a Sydney, and a Saville.

The verses of General Fitzpatrick, placed beneath the bust of Mr. Fox which is prefixed to the volume, have suffered an error from the engraver which is detrimental to their elegance and force. In the third line, instead of the repetition of the term *course*, the word *mind* should be substituted.

Q.2.

Jo.

ART. X. *A Picture of Valencia*, taken on the Spot; comprehending a Description of that Province, its Inhabitants, Manners and Customs, Productions, Commerce, Manufactures, &c. With an Appendix, containing a Geographical and Statistical Survey of Valencia, and of the Balearic and Pythyusian Islands; together with Remarks on the Moors in Spain. Translated from the German of Christian Augustus Fischer, by Frederic Shoberl. 8vo. pp 309. 9s. Boards. Colburn. 1808.

WHEN will man and nature greatly co-operate in their endeavours? When will the efforts of the rulers and inhabitants of favoured regions be directed to the consummation of that elysium, which the hand of Providence offers to them in the gifts of soil and climate? Well may these questions be asked, when we advert to the accounts which are presented to us of the richest portions of the globe. Where nature is most exuberant and prolific, there man is observed to be in a state of penury and littleness; and his faculties, blasted as it were either by superstition or by bad government, keep no pace with the magnificent vegetation around him. The author of the work before us has delineated a picture of one of the most delicious provinces in the world;—a country to which we should all wish to fly, if the minds of the inhabitants were as enlightened as their horizon is brilliant; if their religion was as free from bigotry as their atmosphere from clouds; if their internal regulations and laws were adapted to produce general happiness; and if the state of society indicated a mental expansion equal to the exuberance of their vegetable productions. Without a diffusion of intellectual and moral riches, however, those glories which address themselves to the senses in enchanting scenery, fragrant perfumes, luxuriant plantations, and abundant produce, are but of inferior consideration: because, while man remains the mere animal, he is incapable of relishing the beauties of creation; and while his energies are restrained, the superabundant riches of nature are almost given in vain. Though Britain will bear no kind of comparison with the fertile provinces of Spain, in point of climate and natural productions, yet the condition of her subjects, in consequence of her superior civil and religious institutions, which impart a character to the people, is beyond comparison more enviable; and howmuchsoever readers are apt to be carried away by fascinating local descriptions, they would find, on making the experiment, that many other materials besides climate and scenery must be introduced, in order to constitute the felicity of social man.

These observations occurred to us in the perusal of the present account of Valencia, which is indeed an Hesperian garden,

garden, a paradise of delights. In all the celebrated range of coasts which skirt the Mediterranean sea, no spot is more enviable for the salubrity of the air, the mildness of the climate, the luxuriance of the vegetation, and the variety of its produce. Nature is ever prolific, ever varying, and ever young; provisions of the delicate and nutritious kinds are cheap, the air is invigorating, and great longevity is frequent. For about 700l. sterling, a man might purchase land enough to make himself one of the most opulent inhabitants of its richest vales: but then he must submit to an oppressive regulation, which takes from the industrious husbandman one fourth and sometimes one third of his whole produce, and must associate with the most superstitious people in the universe. How deeply must we lament that such a region is so badly governed; and how ardently must we hope that the patriotic efforts of the Spaniards, after they have repulsed their treacherous enemies, may be directed to those internal improvements, which are essential to the prosperity of a country so profusely endowed and so advantageously placed! Many persons, we believe, are persuaded that the complete regeneration of Spain is at hand; and that the "*spirits*" of the Patriots "*are not thus finely touched, but to fine issues.*" May it be so! May they not only escape tyranny, but establish a wise and enlightened government, and copy the nation whose succour they implore. Unless this be the result, the blood which has flowed, and is about to flow, will be expended to very little purpose. Superstition, priestcraft, and despotism, are not worth buying at such a price: but for Spain made wise and free, what sacrifice would be too great?

'The province, or, as it is denominated, the kingdom of Valencia is situated between 37° 52′ and 40° 51′ north latitude, is bounded on the east by the Mediterranean sea, on the north by Catalonia, on the west by New Castile, on the northwest by Arragon, and on the south-west by Murcia; it comprehends 838 square leagues, and a population of 932,150. A great part of the province is mountainous, and the plain country is not estimated at more than 240 square leagues. The climate, soil, and fertility are extremely various, according to the greater or less elevation of the valleys. The most level and fertile portion of Valencia is the narrow tract which runs along the coast, about thirty leagues in length, and one and a half in breadth.'

M. Fischer, who it should seem visited this country in the year 1802, confines his description of the beauties of Valencia to this enchanting valley; in which he assures us he has by no means exaggerated. His sensations on the first aspect of the country may be collected from the subsequent relation:

'No

'No sooner have you ascended the last of the mountains that form the limits of Castile, than the road conducts by insensible degrees into a delicious plain. The air becomes milder, the country more romantic, and a landscape resembling Eden itself, irradiated by an enchanting sun, expands to the eye of the astonished traveller.

'How magnificent, how delicious, how ravishing is this valley, intersected by numberless murmuring streams, and covered with thousands of neat habitations *! What a luxuriant vegetation! What charming variety! The flowers of spring and the fruits of autumn are every where intermingled. All the beauties, all the productions of the south are collected in one spot! 'Tis a prodigious garden decked with the splendors of etherial fertility.

'But these superb fields, these rich meadows, surrounded with orange and lemon-trees, cedras, pomegranate, fig, and almond-trees; these smiling groves of olives, algarrobos †, and palms; these romantic hills, covered with the ruins of ancient Moorish grandeur; these different movements of industry and rural activity, and the vast Mediterranean crowning with its azure billows, and glistening sails, the immeasurable expanse of the horizon—who but a Claude Lorrain could give a just idea of a scene so grand and so magnificent!

'Evening arrives, and the sun with milder rays gently descends behind the distant mountains. A magic roseate light seems to tremble over the tranquil landscape, and the sea and the mountains glow with gold and crimson. The pure atmosphere is impregnated with the perfumes of orange-flowers; the groves of acacia resound with the notes of the nightingale; and every feeling is absorbed by the sentiment of repose, of love, and of tranquil felicity.'

The climate of this district is not less inviting than the landscape:

'The thermometer stands in summer between 70 and 75, and in winter between 48 and 60 degrees. The heat is moderated by continual sea-breezes, and a temperature so low as 40 degrees is extremely rare. Thunder-storms, it is true, are frequent in summer; but they seldom last longer than a few peals. In winter, hoar-frost and fog have been observed only twice in the course of five centuries.

'The prevailing winds are those from the south-east, during which the sky is always clear and serene. It is only about the equinoxes that the west wind brings rain along with it; exclusive of those periods, there are scarcely eighteen or twenty rainy days throughout the year. In general the atmosphere is so pure and dry, that salt and sugar may lie for months in the open air, without contracting the least humidity.

'Such is the climate of Valencia, where all the phenomena of nature are more genial and more beautiful, where all the organs of life have more energy and vigour. That everlasting uncertainty between health and sickness, together with the whole host of chronical

---

* 'They are called in this country *Alforins.*'

† '*Ceratonia siliqua.*'

diseases

diseases which attack the inhabitants of the north, is here absolutely unknown; and all the physical and moral powers seem to be doubled beneath this happy sky.

'The fortunate Valencian is consequently a stranger to that oppression, that melancholy, that gloomy apathy of the north, which scarcely forsake us even in the finest days of summer. Here all nature displays the animating influence of a southern sun; here every thing breathes mirth and joy; here all the months, all the days of the year, are devoted to an existence the most active and replete with enjoyments.

'Happy climate of Valencia, where all ideas are more poetical, all pleasures more delicious, all the forms of life more beautiful; where the years of age are more cheerful, the days of suffering more supportable; and where even the approach of death is divested of the greatest portion of its terrors!

'Happy the invalid whom fate permits to seek a refuge in this asylum! When the last moments of his life arrive his end will here be more easy and less painful. Weaned from all the vain desires and passions of this tumultuous scene, he will await the most faithful friend of man with tranquil resignation, and fall asleep amid flowers and fragrant blossoms, full of the hope of awaking in the celestial region of perpetual spring.'

In praise of Valencia, many other circumstances are adduced; and the traveller seems so truly enchanted with the spot, that we are surprized he could *find it in his heart* to quit it. He represents the Valencians as exceptions to the usual inhabitants of warm climates, being attentive to domestic order, cleanliness, and comforts, so that the polished stranger easily finds accommodation among them. As to the prices of provisions, they must be called astonishingly cheap:

'Provisions are abundant in Valencia, as might naturally be expected from the climate and the state of agriculture; nay, I question whether there is any country where you may live at a cheaper rate.

'To begin with bread: a pound of excellent wheaten bread is sold for three *quartos* and a half*. If Valencia was not obliged to procure annually great quantities of wheat from La Mancha and the Levant, to supply its deficiency in that article, the price of bread would certainly be one-third lower.

'The best beef is sold for seven quartos (two-pence) a pound, and the other kinds of meat in proportion. A fowl costs sixteen quartos (about four-pence halfpenny), a pair of pigeons, from three to four quartos; and a dish of fish, for two or three persons, may be had for four-pence.

'Vegetables, fruit, and the like, are in general extremely cheap. For a penny you may buy as much garden stuff as will suffice three or four persons for a meal. A water-melon, of the largest size, costs three pence, and a couple of pomegranates, not quite a penny. For a penny you may purchase two large bunches of grapes, and a whole

* 'About a penny, English money.'

hatful

hatful of figs for half that price. Oranges, lemons, almonds, strawberries, and other fruits, are sold equally cheap.

'The various articles of food in this country are extremely easy of digestion; and the vegetables, in particular, have very little substance. Let a person eat ever so heartily, he has no occasion to apprehend the slightest inconvenience. The pure elastic air and the wine of Alicante, which is an excellent stomachic, may, however, probably contribute to produce this effect.

'There is scarcely any commodity but what may be had at a price equally reasonable. For three or four reals a day, you may have a room neatly furnished, with an alcove and attendance. A silk cloak, which it is the fashion to wear here, costs from 28s. to 30s.; and a fine cotton waistcoat, with breeches and a silk scarf, from 14s. to 18s. A pair of silk stockings may be bought for 5s. 6d.; and fine linen is the only article of dress that can be called dear.

'With respect to other things necessary for housekeeping, such as oil, wine, coffee, &c. they are all in general very cheap. For three half-pence you have as much oil as you can use at a meal; and a bottle of excellent wine costs less than four-pence. A pound of coffee may be bought in time of peace for eight-pence, good sugar for nine or ten, and a pound of Caraccas chocolate for between fifteen and eighteen-pence. The only articles which are comparatively dear, are wood and coal; nevertheless, the annual expence of a small family on that account does not exceed thirty-five or forty shillings.

'These facts sufficiently demonstrate how cheap it is to live in Valencia. Fifty or sixty pounds sterling would be a handsome income for an individual. If we compare this with the sum that would be required at Hieres, Nice, and Montpellier, we shall find that Valencia is infinitely preferable in this respect.'

Indeed, by a comparison instituted towards the end of the work, it appears that in every respect *Gandia* in Valencia claims a decided preference over all the above-mentioned places, and even Naples. Ought not our invalids, therefore, who require a pure and warm climate for their recovery, to be sent to this part of Spain, in preference to Lisbon? The voyage could not be tedious; and the health, vigor, and longevity of the inhabitants afford an assurance that all which can be affected by air and climate would be accomplished beneath a Valencian sky.

Under a great variety of heads, the picture of this country is displayed,; and it is a recommendation of the work that M. Fischer is never tedious. He takes the tour of the towns and principal villages, in which the cities of Valencia * and Alicante are particularly noticed, and the agriculture, (especially the mode of irrigation,) manufactures, commerce, customs, diversions, and superstitions are described. In the account of the

* The population of this city, 105,000, seems very inconsistent with its alleged size, '*half a league in circumference.*'

village of Benidrom, is inserted an amusing history of the Tunny-fishery. Harbours, mountains, roads, marble, salt-works, mineral springs, vines, silk, rice, sugar-canes, oil, oranges, almonds, palm-trees, esparto, algarrobos, &c. form subjects of distinct sections.

The manners and customs of the people are properly introduced into this picture; and the traveller, instead of gravely censuring, only indulges a sarcastic smile at the religious credulity of the Valencians. On the subject of love, he appears to be inspired with all the genius of the south; and he writes more like a man who was born under an Eastern sun, than one who had been cradled in Northern snows. In this respect, his pages are not calculated for our latitude; and therefore we do not recommend this part of the work to readers who are younger than ourselves.

The Appendix states the population of Mallorca or Majorca at 135,906; of Minorca, at 26,991; of Ivica, at 12,800; and of Formentera, at 1,200.

In the preface, M. Fischer owns himself indebted for many particulars in his picture of Valencia to a great work of Don Antonio Josef Cavanilles, printed at Madrid in 2 Vols. folio, in 1795—1797: but it is added that he was obliged to supply details of men and manners from his own observations, which appear to have been conducted with great diligence and spirit.

The translation betrays some inaccuracies; and Mr. Shoberl has not informed us when and where the volume from which the version is made was published. We noticed *another* M. Fischer's *Travels in Spain* in our 41st Vol. p. 263, in which the sketches relative to Valencia were rather slight, but the general effect corresponded with the Picture before us.

Mo-y.

MONTHLY CATALOGUE,
For OCTOBER, 1808.

EDUCATION.

Art. 11. *Tales of Instruction and Amusement.* Written for the Use of Young Persons. By Miss Mitchell. 12mo. pp. 252. 3s. 6d. Boards. Harris. 1807.

THESE Tales are short and simple, abound with good advice, and are easy to be comprehended. The author seems to have the good of the rising generation much at heart, and her exertions for it benefit are very meritorious.

W. Res.

Art.

Art 12. *Moral Tales, for Young People.* By Mrs. Hurry, (late Miss Mitchell) 12mo. pp. 276. 4s. Boards. Longman and Co.

Agreeably to the intention of the author, these tales are calculated for the use of juvenile readers. The different effects which follow either a judicious and praiseworthy or an improper and wicked conduct, in young persons, are forcibly pourtrayed; and thus are many good lessons for a proper demeanour pleasingly taught. W. Rees.

Art. 13. *The Panorama of Youth* 12mo. 2 Vols. 8s. Boards. Carpenter.

Various moral tales, intended more particularly for the use of young persons, are here combined under the title of a 'Panorama,' because the author has contrived in the introduction to represent, as the description of a *picture*, some striking scene from each tale. By this ingenious management, the interest of the reader is excited; since, being made acquainted with some prominent parts of the subjects, he experiences an anxiety to have the whole explained.—The tales themselves are written with ability, and their design is meritorious. They conclude with a well-executed allegory, intitled the 'Voyage of Life;' and the whole production is calculated to stimulate the feelings on the side of virtue. The name of Mary Sterndale is subscribed to a few pages which were intended to have been dedicated to the late Duchess of Devonshire. D.º

POETRY, &c.

Art. 14. *Poems and Tales,* by Miss Trefusis. 2 Vols. 12mo. 10s. Boards. Tipper. 1808.

The contents of these volumes evince a mind endowed with uncommon sensibility, and trained by exercise to great ease and elegance in composition: but we observe a sameness in the subjects and cast of thought, which becomes tedious in the perusal, and which often leads us to wish for the omission of many of the pieces here inserted, and the compression of the two volumes into one. As to the subjects of them, the predominating sentiments are those of indignation against male coquets, and compassion for the victims who are beguiled and abandoned by that perfidious and heartless race. In the tale of Patty and Jemmy, we have the most interesting illustration of this theme, and it is perhaps the best poem in the collection:

'PATTY AND JEMMY.

A COTTAGE TALE.

"Haste, sisters, bind my dark-brown hair
With this dear ribband Jemmy gave;
He brought it Patty from the fair,
And own'd himself her beauty's slave.
Haste, sisters, haste, and round me throw
This broider'd handkerchief so fine;
T'was given, with many a tender vow,
By Jemmy to his Valentine.

My

My pretty ring, with posy gay,
(Dear pledge! we'll never, never part!)
With love's first modest kiss, one day
He gave; and Patty gave her heart!
Look, sisters, look! here on my breast
My dearest, proudest, treasures are;
Sweet lines, which sweeter love exprest,
Surround a braid of Jemmy's hair.
And this the hour he comes to claim
His tender Patty's faithful vows.
And shall I bear my Jemmy's name,
And be his happy grateful spouse!
O though my heart be true and pure,
Though innocent my actions prove,
Ye gods, ye only can ensure
My earthly heaven! 'tis Jemmy's love!
What though each tattling gossip tells
How Jemmy roves from fair to fair,
Still this exulting bosom swells
With blessedness too great to bear!
Is it his fault, if from his eyes
Such soul-subduing glances dart?
If in his smile such witchery lies
As subjugates the virgin heart?
Is it his fault, if in his song
Such melting tenderness we trace?
If wisdom flows from Jemmy's tongue,
And every step betrays a grace?
No, sisters, no! I'll ne'er believe
That vanity his conduct guides;
That he'll pursue, and then deceive
The heart which in his truth confides.
Then, sisters, bind my dark-brown hair,
Arrange each flowing lock with art,
Each little ornament prepare,
To make me worthier Jemmy's heart."
Her sisters bound her dark-brown hair,
Arranged her flowing locks with art;
But in the church a wilier fair
Receiv'd false Jemmy's hand and heart!
Poor Patty hears the bridal song,
She sees the bridal train appear,
She starts, she gazes on the throng,
But sighs not! speaks not! sheds no tear!
Pride gives her strength! she joins the rest,
This bridal retinue so gay!
She pins his favour on her breast!
Then sighs! but nothing still will say!
Paler and paler grew the rose
Which faintly blossom'd on her cheek!

Oft her meek eye to heaven she throws,
Yet still no sentence will she speak!
She would not injure him she loved!
She would not tell her tale of woe!
But onward moved, as others moved,
With step irresolute and slow!
She watch'd them to the bridal cot,
She sunk upon her bended knee,
Not once she curst her hard, hard lot,
But ceased to feel! and ceased to be!
Oft Patty's ghost, by Luna's beams,
Around the false-one's cot will glide,
But never haunt her Jemmy's dreams,
Or terrify the happier bride!
Oft, hovering o'er the sleeping youth,
She spreads her arms, in act to bless!
Poor victim of confiding truth!
Not e'en in death she loves him less!'

Miss Trefusis dedicated her work to William Gifford, Esq. whose approbation first encouraged her to publish. It contains a few faults which that experienced writer could have easily corrected, and which, though spared by the delicacy of private friendship, it was the duty of professional critics to have pointed out: but we tore our list of them, on hearing that Miss Trefusis can no longer profit by our animadversions, nor rejoice in the applause which we shall join with the public in acknowleging to be her due. She died soon after the appearance of these volumes; having not only bequeathed these pleasing compositions to the world, but having also left a number of others of various kinds, such as novels, pastoral romances, and dramas, from which the few poetical extracts here given induce us to hope that some acceptable effusions of the imagination and of sentiment may be gleaned, by a judicious friend.

The lines addressed to John P. Esq. "on exchanging shades," are very pleasing:

'Since the roses are fled, and the lilies decay'd,
Which once gaily blossom'd on Ella's smooth cheek,
Instead of her picture, she gives but her shade;
There, no faded tints can time's ravages speak.
Alas, cruel time! that an outward decay
Thy progress should register, proving it true;
When the heart still expands to the breezes of May,
And youth's fairy visions all float on the view!
And there let them float! they are harmless and pure,
On the chaste wing of æther they sunward aspire;
These gossamer visions through life may endure,
The affections survive, though the passions expire!'

Some of Spenser's sonnets are modernised with taste; and we think that the fifty-sixth is remarkable for felicity of expression and neat versification:

'True

True, she is fair,—but cruel and unkind
As the fell tyger growling o'er his prey:
O love, is this the image of that mind
Whose winning sweetness smiled my peace away?
True, she is fair,—but pitiless and cold
As the wild storm which sweeps the wint'ry plain.
If chance some lonely tree its leaves unfold,
Bleak blows the blast, and makes its promise vain!
True, she is fair,—but hard and obstinate
As the rough rock, which waves in vain assail,
'Gainst which some ship, of succour desolate,
Wounds her tough sides, while human efforts fail.
The storm, the tyger, and the rock, is she;
And I, alas! the prey, the ship, the tree!'

The work is closed with some pretty translations from several of the songs introduced in Florian's romances. Den.

Art. 15. *Ode to Iberia.* By Eyles Irwin, Esq. M.R.I.A. 4to. 1s. 6d. Asperne.

Art. 16. *The Stanzas of an English Friend to the Patriots of Spain.* 4to. 1s. 6d. Westley and Co.

The authors of both these poems may be said to be rather captivated than inspired by their subject, and we have placed their productions together because their merit is very much on a par. In the following apostrophe to liberty, by Mr. Irwin, an obscurity exists which is incompatible with good writing, whether in verse or prose:

'O Liberty! how great thy power!
From low sensations free,
That 'bove the lust of gold can tower,
To force refuse the knee!
Conflicting nations instant bind
In ties of amity refin'd!
Inspire the outlaw's daring soul
To rush, resistless, from the height,
And, 'mid the carnage of the fight,'
"*To make the sinner whole!*"

In the line,

'While patriots *worthy of the stake!*'

a sense is meant to be conveyed that is very different from that which will first occur: while

'Tis NAPOLEON, term'd falsely great,'

is a line which will not read as poetry.

Mr. I., however, in his concluding stanzas, introduces his Lucy with feeling and sentiment.

The 'Stanzas' present us with a singular species of swarms, viz. '*adamantine* swarms;' with the new word '*unshakeable*;' and with a representation of the present conduct of Spain in receiving our generous assistance, as a *contrast* to their attack on Britain by their

luckless armada: but we can perceive no contrast between offering violence and receiving favours.

'Of old we saw misguided SPAIN
Launch in a gloomy tyrant's reign
Her vast Armada to enslave this isle.
Now (*blessed contrast!*) we behold
Her sons, more honourably bold,
With thankful pride on Britain's Navy smile,
That brings them friendly arms against usurping guile.'

Perhaps the writer may mean that our present conduct towards Spain is the reverse of that which she formerly manifested towards this island: but if this was his design he has not been adequately perspicuous.

The poetic fire which runs through these pieces is not sufficiently vivid to satisfy the glowing enthusiasm of the moment. It is easy to pen odes and stanzas to the Spanish patriots: but on such an occasion the muse is required to wing her boldest flights. Mo.y

Art. 17. *The Contrast: a Poem.* Including comparative Views of Britain, Spain, and France. In two Parts, addressed to an English Nobleman. By S. J. Pratt, Esq. author of "Gleanings in England," &c. &c. 8vo. 1s. Cradock and Joy.

As the poet of humanity, Mr. Pratt's heart is touched by all that is generous and noble in the human character; and private benevolence and public virtue equally awaken the energies of his muse. The return of Lord Shaftesbury from detention in France afforded the author an opportunity of contrasting the state of that country with our happy island, as well as of displaying in the most amiable colours the character of this nobleman. From the charities which irradiate St. Giles's, the seat of the Shaftesbury family, Mr. P. bends his view a second time on the condition of the French empire; and while he stigmatizes the ambitious and tyrannical projects of its ruler, he applauds in animated strains the magnanimous exertions of the Spanish patriots: who seem, as he conceives, to have been inspired by Providence to punish and check the unprincipled aggressions of the enemy.

'But, broad and general while the ruin spread,
One gen'rous nation rose, as from the dead;
E'en from its ashes, as by heav'n's command,
In fire it rose, the phœnix of the land!'

The rapid progress of the patriotic fire is thus described:

'With speed of thought to each congenial shore,
As if a *seraph*, wing'd, the tidings bore,
Flies the electric spark unnumber'd ways,
Spreads as it moves, and gathers to a blaze!
The brave Gallicians catch the holy fire;
Asturia, Murcia, Arragon, respire;
Estremadura, Leon, Biscay, join,
And prostrate millions, as by breath divine,

Leap into form, like atoms in the hour
When anarchy obey'd th' Almighty pow'r;
When, from confusion, beauteous *order* sprang,
And the harmonious spheres with plaudits rang.'

Next the Spanish warriors are exhorted, by persevering in the noble contest, to emulate the virtues of their renowned ancestors; and in the last place, Great Britain is urged to lend her helping hand to this patriotic country in arms:

'T' assert her cause, assist her just defence,
And *greatly prove her second Providence.*'

This advice we shall not be reluctant in adopting. Indeed, it harmonizes with the feelings of every Briton, and the conduct of our government has anticipated it.

As *a word in season*, Mr. Pratt's Contrast will attract readers: but those who have nice ears will be offended with some false quantities and unfinished lines. Cæpĭo must be read *Cæpīo* to make out the quantity of one line; Austria be pronounced Austra in another; and in p. 6, we have *conspire* for *conspires*. These and other blemishes will probably be corrected in another edition.

A line occurs in the first part, which we should at all times be disposed to censure, and which is peculiarly misplaced in a poem of this nature:

'*Patriots* or *hirelings*, their vile end the same.'

It it unnecessary to remark that a true patriot will not become a vile hireling, and that a wretch who sells his country cannot be a patriot. Here must have been some oversight, which we doubt not Mr, Pratt will be anxious to correct. May.

Art. 18. *Abradatas and Panthea*; a Tragedy, in five Acts; from the Cyropædia of Xenophon. 8vo. 2s. 6d. Ridgway.

This is the cruel and bloody murder of one of the most interesting tales in antiquity. How justly we give it so bad a character may appear from the stage-directions contained in the last two pages:

'*Tropha* retires, silently weeping—
Panthea——kneels, as before, over the body —
Ctesias and *Orontes* retire back —
Panthea——draws a dagger—
——Stabs herself —
——Lays her head on his breast—
——Dies—
Orontes (drawing his sword, and rushing forward)
——Falls on his sword—
Ctesias (advancing to the bodies of Abradatas and Panthea)
——Draws his sword—
——Falls on his sword—Curtain drops.'——

Three suicides in as many minutes!—besides which, Abradatas is killed, and his body brought on the stage,—many Assyrians die in the battle,—and we are left strongly to suspect another act of suicide in the person of Araspes. If the author has rivalled in this respect the glories of Tom Thumb, he has greatly fallen short of his model in another; his language never rising above what may be called stiff table-talk.

On the whole, we highly commend the writer's * patience in keeping his MS. 19 years in his desk unpublished:—but we cannot equally compliment his wisdom for dragging it into light at last.

Meri

Art. 19. *Kathleen*; a Ballad: from an ancient Irish Tradition in the Valley of Glandilough, County of Wicklow. By John Edwards Esq. of Old Court, in the same county. 4to. 20 pp. 1s. Chapple. 1808.

The tradition on which this ballad is founded, Mr. Edwards has been kind enough to relate in simple prose, for the benefit of such readers as may not immediately comprehend the sublime flights of his poetic fancy. It is as follows:

"St. Keivan was a most holy man, and a great preacher, and beloved by all who heard or saw him. Amongst others, a neighbouring young woman was so fond of attending upon his prayers and sermons that at last she fell desperately in love with him, and could not help continually haunting him wherever he went. This was the cause of great trouble and vexation to the holy man. He never could be quiet, as she still found the way after him even into the thickest part of the wood, where he used to go to pray. He tried every means to escape from her, but it was all in vain; let him go where he would she was sure to be there after him.

"At length, secretly as he thought, he worked out this bed in the face of the mountain, where he supposed she could never find him out, and there joyfully laid himself down to pass the night. But in the morning when he wakened, he saw her face looking in at him at the mouth of the cave; at which he was so vexed that he gave her a push, and down she fell into the lake below. He then prayed that she might not be drowned, and soon after saw her floating on the water, and singing the sweetest music."

This story is dull enough: but it is short; while the poem itself is both dull and long. The catastrophe (which must be allowed to be very heroic)—"at which he was so vexed that he gave her a push, and down she fell into the lake below,"—is not much improved by versification:

'The father now starting perceived the rude stranger,
Unknown who or what—as he broke from his rest;
He stretch'd forth his arm, as to ward off the danger,
And struck the poor maid on her quick throbbing breast.

---

* Stated in an advertisement to be John Edwards, Esq. of Old Court, in the county of Wicklow.

He

He knew her fair figure—he heard her faint calling—
He grasped with his hand—but unable to save—
His sorrow-struck eyes saw the hapless maid falling,
And sinking down deep to a watery grave.'

Meri.

MEDICAL, &c.

Art. 20. *Cases of the Excision of Carious Joints.* By H. Park, Surgeon in the Liverpool Hospital; and P. F. Moreau, De Barsur-Ornain, M. D. de l'Ecole de Paris. With Observations by James Jeffray, M. D. Professor of Anatomy and Surgery in the College of Glasgow. 12mo. 4s. 6d. Boards. Murray.

In the year 1782, Mr. Park addressed a letter to Mr. Pott; recommending, in the case of carious joints, the total extirpation of the articulation, or the entire removal of the extremities of all the bones which form the joint, instead of resorting to the common practice of amputation. This letter was accompanied by an illustration of his practice in the case of a sailor whose knee joint was in this manner removed, and whose recovery was so perfect 'that he afterwards made several voyages to sea; in which he was able to go aloft with considerable agility, and to perform the duties of a seaman.'—In 1789, an account of a second case of excision of the knee joint was published by Mr. Park in the 11th Vol. of the London Medical Journal: but here the operation proved unsuccessful, and the patient died. One or two cases are, however, incidentally mentioned as occurring to other practitioners, in which the events were highly favourable.

M. Moreau next follows in support of this practice; and he informs us that the operation had been successfully performed by his father before the appearance of Mr. Park's pamphlet. He then relates three cases of excision of the elbow joint, which effected perfect cures. In one of these, the appearance of the arm, when viewed four years after the operation, is thus described:

'Its length, measured from the acromion, along the outer side, to the extremity of the thumb, compared with the length of the other arm, is less by three inches. The arm is also somewhat less than the other, in thickness.

'The bones of the fore-arm, and what remains of the humerus, are at some distance from one another. When the arm is bent, this interval is not so great; but, even in that position, the bones are not in contact. The upper ends of the bones of the fore-arm have grown together. The biceps muscle has been spared; but its belly is thickened, which has been occasioned by shortening. The head of the supinator longus is entire. The back of the hand has evidently wasted; the little finger has no feeling; (the cubical nerve was cut in the operation;) the rest of the fingers move freely, at pleasure.

'The flexion of the fore-arm upon the arm is strong, firm, and steady. It is produced by the combined action of the biceps, and a considerable number of the fibres of the brachieus internus, the insertion of which has been preserved. The contraction of these two muscles is very evident, during this action. It was a long time be-

fore this movement was regained. When he wanted to bend the arm, the fore-arm shook, and fell in towards the inner side; but he has got the better of that of late, and now this motion is free and correct.

'The extension is neither so free nor so firm, nor to the same extent. It seems to be produced by the action of some of the fibres of the triceps extensor; the body of which, however, is very much wasted, which has occasioned a hollow at the inferior and posterior part of the arm.

'The pronation and supination are not what they were. He can perform them; but the bones of the fore-arm, having grown together at the upper end, both turn at the same time. The flesh, which fills up the space between the bones of the arm and fore-arm, yields, as it were, by twisting. The motion is extensive. It cannot, certainly, be occasioned by the pronators, because the radius adheres to the ulna. What, then, can the muscular force, by which this motion is produced, be?

'I must not forget to state, that this man has now the use of his arm, so completely, that he uses it in thrashing in the barn, holding the plough, &c.'

Only one case of excision of the knee joint is related, and its event is thus given:

'At the end of the 3d month, the consolidation of the bones was such, that I left the limb at liberty in bed; the patient moved it about at his pleasure. I used the plank only in getting him out of bed. In short, I flattered myself, that I should be able to make him walk upon crutches, in a month or six weeks; but an event, with which my operation had nothing to do, deprived me of that satisfaction. The Prussians, in retiring from the French territory, left behind them an epidemic dysentery, which, it is well known, carried off the greater part of those who were seized with it. It got into the military hospital at Bar, of which I had the charge, and was communicated to my patient, whom I dressed every day. He could not bear up against it. On the 15th day, he died, three months and a half after the operation.

'This unfortunate accident deprived me of the pleasure of enjoying the fruits of my care; but I remained convinced of the utility of the operation, and persuaded of the propriety and necessity of performing it, in similar cases. I looked on my patient as cured, for I had no relapse to dread.

'I expected that the limb would not have been shortened, in proportion to the length of the bones cut off. But I was deceived; the shortening was considerable.'

Two cases follow, of caries of the ankle joint, successfully treated by excision; and one of the shoulder-joint.

The observations annexed by Dr. Jeffray principally relate to the mode of performing these several operations; and instead of the saw commonly used, he recommends one 'constructed with joints like the chain of a watch, so as to allow itself to be drawn through behind a bone by a crooked needle, like a thread, and to cut the bone from behind forward, without injuring the soft parts.' For the representation

presentation of this instrument, and indeed for many particulars which we cannot here extract, we must refer to the publication. *O.*

POLITICS.

Art. 21. *A Short Appeal to the landed Interest of this Country*, lest Permanent Advantage should be bartered for temporary Gain. 8vo. 1s. Hatchard. 1808.

We have no doubt that the views of this writer have all the purity which he claims: but we cannot compliment him, in an equal degree, on his knowlege of the principles of the science to which belongs the question here discussed. He asserts that 'the West India interest have a right to relief from government.' The embarrassments of that body, however, it has been most clearly shewn, have arisen from shortsighted and erroneous speculations; and on what principle is a government to relieve persons who fall into difficulties from want of skill and foresight? Often is the merchant, who displays the utmost ability and judgment, reduced to ruin in consequence of the conduct of his own Government towards another state; and the vessel, bearing the principal part of his fortune, is captured by the vessels of a nation, in provoking the hostility of which he has been in no degree accessary: but does the state to which he belongs, and which has brought on him this calamity, give him relief? Can, then, the trader whom ruin threatens in consequence of his own speculations, prefer the petition here made for him; and have bodies of men any right in this respect which the individual has not? —It would by no means serve this writer, even were he able to establish this extravagant position: since, to justify the measure for which he contends, he must shew that government has a right to relieve one body at the expence of another. If the West India dealer has speculated wildly, why is the economy of the husbandman to be disturbed suddenly and at an unseasonable moment, his arm to be paralyzed, and his profits to be diminished?

The question of government interfering in the economy and traffic of agriculture is never considered by this writer; the *laissez nous faire* of the Lyonnese traders is wholly overlooked by him; and he does not advert to the resource which the consumption of barley in the distilleries furnishes to the country in years of scarcity. Had it been simply proposed to leave the distillers to make use of grain or sugar at their own discretion, this would have been to restore the authority of an important principle, which reason and experience join in establishing. To such an enactment no objection could have been made: but to proceed beyond this is to launch without a rudder or a pilot into an unknown sea, full of shoals and quicksands. *Jo.*

Art. 22. *The Political and Military State of Europe:* (1807) An Address to the British Nation: exhibiting the sole Means of preserving the Independence and Liberties of the British Empire, and rescuing those of Europe from the Tyranny of the present Government. By Alexander Walker, Esq. 8vo. pp. 88. 5s. Boards. Crosby.

We shall report the contents of this tract in the author's own

words. He informs us that 'the first part of his address states a general principle upon which the revolutions of nations commonly depend; the second gives a rapid sketch of the state of Europe before and after the French Revolution; the third exhibits the only certain means of preserving the liberty and independence of the British Empire, and of rescuing those of the Continent from the tyranny of the French Government: the fourth points out the probable consequences of neglecting scientific measures; and the fifth forms the conclusion'

If our readers should not agree with Mr. Walker in respect to some of the subjects which he treats, yet the candour with which he states his sentiments, and the spirit of patriotism which they breathe, justly demand for them respect and esteem. Jo.

Art. 23. *Exposition of the Practices and Machinations, which led to the Usurpation of the Crown of Spain,* and the Means adopted by Buonaparte to carry it into Execution. By Don Pedro Cevallos, First Secretary of State and Dispatches to His Catholic Majesty Ferdinand VII. (Taken from the *Times* of Monday, October 10.) 4to. pp. 29. 1s. Walter, Triphook, &c.

Of the ability of the author of this document, no doubt can in any quarter be entertained: but as to the reliance which may be placed on the accounts of a person who was successively a minister of Charles IV., Ferdinand VII., and Joseph Bonaparte, this is a question which we shall leave to the judgment of our readers. We are also ignorant of the means by which the present *Exposé* has found its way into our country. At any rate, however, it must excite interest; and though it has been largely circulated in the newspapers, we feel it to be our duty to make some report of its contents.

Don Pedro informs us that there was no sacrifice which Spain did not make, in order to maintain at all hazards the alliance with France of 1796. He states its object to have been 'the preservation of the Prince of the Peace in power;' and for this purpose, 'fleets, armies, treasure, every thing was sacrificed to France, every thing was suffered, every thing was done to satisfy, if possible, the insatiable demands of the French government.'—Such is *favouritism!* How often have monarchs sacrificed to this infatuation not only the happiness and prosperity of their subjects, but even their own security!

Bonaparte's

'The treaty of Tilsit, (he says,) in which the destiny of the world seemed to be decided in his favour, was hardly concluded, when he turned his eyes towards the West, and resolved on the ruin of Portugal and Spain; or, what comes to the same purpose, to make himself master of this vast Peninsula, with a view of making its inhabitants as happy as those of Italy, Holland, and Switzerland, and the League of the Rhine.

'At this very time the Emperor was revolving in his mind some designs fatal to Spain, (for he began to disarm her,) by demanding a respectable body of our troops to exert their valour in remote regions, and for foreign interests. This he effected without difficulty, and there was placed at his disposal a gallant and picked force of 16,000 men of all descriptions.'

According

According to Don Pedro, Bonaparte first fomented dissentions in the royal family of Spain, and afterward availed himself of them in the manner which we have seen. By his agents, he induced the Prince of the Asturias to write to him, and then blamed him for the step.

The object of the treaty of Fontainebleau is stated 'to be to render the Emperor master of Portugal with very little expence; to furnish him with a plausible pretext for introducing his armies into the Peninsula, with the intent of subjugating it at a proper opportunity, and to put him in the immediate possession of Tuscany.

'The Favourite was to have for his portion the Algarves and Alantejo, in full property and sovereignty, but the Emperor's answer to the letters of the Royal Father had not yet arrived; it was completely uncertain what it would be, and this filled him with fear and anxiety.'

We in this country hailed as auspicious the departure of the Prince Regent of Portugal for the Brazils: but it seems that it was a step equally acceptable to Bonaparte; and it appears from these pages, that he set on foot an intrigue in order to induce the Spanish royal family to adopt a similar measure. It had its effect, as far as it respected the king and queen: but the project was discovered, the people were alarmed, and the commotions of Aranjuez, the abdication of Charles IV., and the succession of Ferdinand, were the consequences.

It seems to be the principal object of this publication to prove that the resignation of King Charles was voluntary: but we have great difficulty in believing this statement; and our doubts are corroborated by the fate of the Prince of the Peace on the accession of Ferdinand. If the royal father had acted from free choice, would he not have made his terms with his successor, and would he not have stipulated for the liberty and security of Godoy? In disputing this point, however, it is far from our wish to throw any discredit on that part of the narrative which describes the perfidious steps by which Bonaparte obtained possession of Ferdinand VII., since internal evidence, and the events which have followed, confirm the horrid particulars, which equal in infamy all the perfidies that the vast page of history discloses.

The whole of the conduct here ascribed to Ferdinand indicates a want of discernment and firmness which it is painful to discover; and even his present advocate only mentions 'his good dispositions and religious principles,' as being the qualities which attracted the confidence of the Spanish nation. The Prince is ready to marry into the family of Bonaparte, after he ascends the throne he hails the Imperial visit, he suffers the French armies to advance, and looks to the French ruler as his supporter and protector. Stronger proofs of the defects which we have imputed to him cannot be required.—Nothing can exceed the disgust of the scene at Bayonne: the profligate imbecility of the royal parents, the weakness of the actual king, and the gigantic enormities of the enemy of the peace of the world, are the painful and offensive objects which it presents. Ferdinand, drawn into the toils of his enemy by means to which a fiend only would have recourse, receives a visit from his pretended friend and protector; a dinner follows; and then it is announced by the arch-plotter to his entrapped guest, 'that his dynasty is no longer to reign.' The deed is worthy

of

of the commencement. "*Prince,*" said the relentless barbarian, "*il faut opter entre la cession & la mort.*" (Prince, you must choose between abdication and death.)

The letter which this dread potentate sends to the unhappy Prince, at the moment in which he finds that the latter is in his power, merits attention. It strongly shews the perfidy and baseness, the pedantry and vulgarity of its author.—According to M. Cevallos, the Junta who met at Bayonne were not the servile and obsequious herd which the publications of Napoleon would make them to have been: but 'he was met by Ministers incorruptible, Grandees worthy of their rank, and representatives who were faithful defenders of the interest and of the honour of their country. They all, with one accord, informed the French Emperor, that they held powers much restricted, that they were not the legitimate representatives of Spain, and that they could not compromise her rights.

'These and other similar reflections were treated with insolence in the tribunal of the Usurper, who, far from being discomfited, put into activity all the means of oppression, flattering himself, that by victories on the one hand, and corruption on the other, he should so colour over injustice that he would not be considered by the world as the subverter of general tranquillity.

'I do not enter into the particulars that occurred in this congress; but one of the Ministers of the Council of Castile, who does so much honour to his robe, will satisfy the curiosity of the public as to this particular.'

In the subsequent passage, are assigned the reasons which induced M. Cevallos to become the minister of King Joseph:

'In vain, for two months, I applied to the Minister for Foreign Affairs with the utmost importunity to be permitted to return to my beloved country; the determined resistance I made to the attempt of usurpation made the French government deaf to my entreaties; believing, not without good reason, that I should endeavour to inflame heroism in my country, denominated insurrection in the Journals of Bayonne.

'In such unfavourable circumstances, a mode presented itself to me of avoiding a state of indefinite banishment. Such were the repeated entreaties of Joseph Napoleon that I should continue with him in the situation of Minister, to which I acceded with repugnance and from constraint, but without prejudice of my right to abandon it at a convenient opportunity.

'This opportunity occurred the moment I set foot in Madrid. From that instant I only thought of availing myself of the most early means of resigning my new character, which I did in the manner shewn in document, No. XII.'

We own that we recognize, in this conduct, more of the *finesse* of the nation of the new king, than of the high sense of honour of a noble Castilian.

Jo.

Art. 24. *A Plain Statement of the Conduct of the Ministry and the Opposition, towards his R. H. the Duke of York.* 8vo. 1s. 6d. Symonds. 1808.

When

When this pamphlet made its appearance, it was generally stated to proceed from authority, and to be a manifesto put forth at least *under the auspices* of the illustrious personage whose name is introduced in its title: but in a few days the public papers were instructed to contradict this rumour in the fullest terms; and a respectable bookseller, who had at first been announced as its publisher, made known his determination, on the ground of being satisfied of its spuriousness, to discontinue the sale of it. As far as we have heard, also, its writer, whoever he may be, has acquiesced in this stigma: yet the tract continues to be advertised and to be sold.—In all this, but still more in the manner and substance of its contents, we perceive something singular; and though we are precluded, by the contradiction to which we have referred, from ascribing any weight or authenticity to the pamphlet, we cannot help observing that neither its style nor its statements appear to us as having the least resemblance to those of a hackney catch-penny writer; and perhaps there is more in its secret history than the public will ever learn. In "existing circumstances," we shall merely add, that its purport is to shew that the D. of Y. has been the object of ill-will and ill-usage with the late and with the present administration, merely because he will not be considered as a party-man, and prefers to be the faithful and attached servant of his royal father; at the head of whose *personal and private friends* he is here made decidedly to avow himself.

G.2.

LAW.

Art. 25. *Libel, Sir John Carr against Hood and Sharpe,* Report of the above Case, tried at the Sittings after Trinity Term, before Lord Ellenborough and a Special Jury, 25th July, 1808. Taken in Short Hand by Thomas Jenkins. To which are added, several Letters on the Subject, written by the Earl of Mountnorris, Sir Richard Phillips, and the Author of "My Pocket Book." 8vo. 1s. 6d. Vernor, Hood, and Co. &c.

Art. 26. *The Trial at Large of an Action brought by Sir John Carr against Hood and Sharpe,* for the Publication of a Caricature, *1st Aug.* 1808. Taken in Short Hand by Thomas Jenkins. 8vo. 1s. 6d. Sherwood and Jones.

A *jeu d'esprit* intitled "My Pocket Book" was published in 1807, and mentioned in our LIVth Vol. p. 107, the object of which was to ridicule the itinerary works of Sir John Carr; and Sir John, we suppose, feeling himself more hurt and fancying himself more injured by this satire than in our opinion it was wise in him to confess, sought a compensation from the arm of the law, by alleging that the tract in question was a libel, and by endeavouring to prove the specific damage which it caused in preventing the purchase of a subsequent work by the booksellers. As it appeared in evidence, however, that "My Pocket Book" contained no personal reflection on the knight, unconnected with his writings, the freedom of literary censure was nobly supported by the counsel for the defendants, by the judge on the bench, and by the verdict of the jury, and the plaintiff lost his cause.

The

The decision in this case, and the doctrines of the learned judge, are certainly important to the great object of the *freedom of the press*; and the evidence adduced is in many respects curious, both in reference to the persons examined as witnesses and to the nature of their testimony.

It is stated, in the report published by the defendants, that the account printed for Sherwood and Jones is typographically incorrect, and not so full with respect to the letters which form the Appendix. G. 2.

RELIGIOUS.

Art. 27. *An Appeal to the Legislature, and to the Public, in Answer to the Hints of a Barrister*, on the Nature and Effects of Evangelical Preaching. By an Evangelical Preacher. 8vo. 2s. Williams and Smith, &c.

The author of this pamphlet, who is said to be Mr. Collyer of Peckham, skirmishes a long time at a distance, as if he dreaded close quarters; and when he comes in contact with his opponent, he manages his arms so aukwardly that they are easily wrested from him. If the Evangelical preachers can find no better champion, the field is *already* lost. In point of composition, Mr. C. has exposed himself to the severity of the critic's lash; (see p. 13. in particular) and as for the art of reasoning, he does not appear to have yet acquired its first rudiments. He accuses the Barrister of cruelly aspersing the character of the Evangelical preachers, when he represents their doctrine as more unpropitious to virtue than that of other divines; and in order to substantiate his accusation, he tells us that these 'preachers, *no less than others*, insist on the necessity of good works—but with this distinction—not as the ground of acceptance with God—nor as the basis of their salvation.' So, forsooth, those recommend good works *no less than others*, who qualify their recommendation by reminding us that they are of no estimation in the sight of God, and lay no foundation for our happiness in a future state! Such, it must be owned, are *warm* sticklers for virtue; and they would have ground for displeasure against the Barrister, if they could shew what mighty inducements are left to the performance of good works, when the strong motives to them, contained in Mr. C.'s '*distinction*,' are removed *. These Evangelists of the New School seem to overlook the moral perfections and the moral government of God; and to regard all moral worth, which must be estimated according to the capacities and situation of the moral agent, as of no value in the sight of the Deity: but this dogma is in complete opposition to the scriptures, which teach that "God has *pleasure* in uprightness;" and it is fair to infer that the object in which he has pleasure must be intrinsically good and valuable.

The remainder of Mr. C.'s pamphlet is equally weak with its commencement; he endeavours without success to defend the *filthy rag*

---

* —*Quis enim virtutem amplectitur ipsam*
Præmia si tollas? Juv. Sat. X. l. 140.

jargon;

jargon; and from p. 45 he falls into a strain of solemn bombast which would excite a *comfortable* groan in the tabernacle, but can provoke in the Barrister nothing else than the smile of contempt.

It has been hinted to us that the Evangelical party are rather ashamed of their present advocate. He certainly has not mended the matter by his "*interposition*:" though, from the pompous display which he makes of his own consequence, we might suppose that he had atchieved wonders. Mo-y.

Art. 28. *Two Sermons preached in the Parish Churches of St. Philip and St. Martin, Birmingham,* at the Request of the Governors of the Blue-Coat Charity-School, in that Town; April 26th 1807. By the Rev. John Eyton, A.M. Vicar of Wellington, Salop. 8vo. 2s. Hatchard.

In the first of these discourses, Mr. Eyton displays the character of Abel, with the circumstances which stamped a peculiar excellence on his offering; and in the second he discusses the properties of acceptable prayer. The former is an exhortation to youth, to consecrate the first fruits of their time, vigour, and substance to the Lord; and the latter commences the petition on behalf of the charity, by the preacher reminding his hearers of the mercy and grace of God in promising to incline his ear to listen to their requests. The observations are serious, pertinent, and impressive. Mo-y.

MISCELLANEOUS.

Art. 29. *A Political Account of the Island of Trinidad,* from its Conquest by Sir Ralph Abercromby in 1797, to the present Time; in a Letter to the Duke of Portland. By a Gentleman of the Island. 8vo. pp. 207. 6s. Boards. Cadell and Davies. 1807.

The facts stated in this letter are so serious and important in their nature, that, if they had appeared sanctioned by the name of the author, we should have felt it our duty to make them generally known. If they be true, they call loudly for redress and animadversion; if contested, the persons involved by them in criminality ought to make their defence before the most enlarged tribunal of public opinion. Perhaps we may be inclined to think that the relation is invested with an air of veracity and probability, though it often betrays considerable symptoms of party violence: but we cannot allow to any anonymous publication, reflecting most severely on individual character, that degree of authority which would justify us in giving a more extensive circulation to its contents. We are, however, decidedly of opinion that, after having received such a report of the state of a valuable colony, the nobleman to whom this letter is addressed, and his colleagues in office, will incur a deep responsibility if they abandon Trinidad to its miserable fate. Don.

Art. 30. *Men and Manners*: or, Concentrated Wisdom. By A. Hunter, M.D. F.R.S. The second Edition, much enlarged. 12mo. pp. 202. 3s. Boards. York, Wilson and Spence; London, Mawman. 1808.

We have never met with any collection of this sort that was not capable of conveying useful instruction to young minds, and of suggesting valuable hints to the wisest and most experienced in occasional conjunctures: and we are not disposed to complain of the introduction of antient sayings, which ought to be preserved in new forms, when the old repositories of them have grown out of fashion, and ceased to be consulted. Dr. Hunter's economical lessons are numerous, and appear likely to be productive of saving and comfort in families: but when he ventures to make original observations on more general subjects, he is less fortunate. Thus, in maxim 64, p. 21,—'A glutton' is said to 'eat as much to day, as if he expected to die to-morrow; and he builds a house as if he expected to live to be a hundred:' but no reason is given why a man should eat a better dinner because he expects to die the next day; nor is any necessary connection stated between gluttony and the love of building substantial houses. Again, the Dr. asserts in maxim 223, p. 45, that 'from the known laws of chance, some men must be more *fortunate* than others;' where, if it be intended that, in particular cases of competition, one man must succeed while others fail, the maxim is a worthless truism: but if it mean that one man is more likely to be successful than others in general, from the uniform operation of good fortune in his favour, it is a notion equally mischievous and unfounded. We apprehend that no opinion can be more at variance with prudent conduct, than that which ascribes some mysterious efficacy to chance. If it be believed, as Dr. H. affirms, (alluding, perhaps, to Shakspeare,) that 'every man has had a *fortunate hit* in his life-time; and, if rejected, he rarely has a second offer,' (p. 149.) men may waste one half of their lives in idle expectation of the *fortunate hit*, and the other half in the desperate persuasion that it has passed away unimproved. We must also suggest the propriety of expunging the permission which this moralist seems to give to habits of falsehood, in 'allowing a *little embellishment* when you tell a pleasant story.' (p. 151.) This is violating an old proverb, which is as sensible and as well expressed as any in this work—PRINCIPIIS OBSTA!

Den.

Art. 31. *Melanges Historiques et Littéraires, par* F. L. Hamel. 12mo. pp. 491. Boards. Symonds. 1808.

Although this volume is not destitute either of instruction or of entertainment, the method in which it is arranged is as whimsical as any that we have ever witnessed. After some account of the Greek, Latin, French, and English literature, the author adds a treatise on music, and another on poetry, at the end of which he introduces a collection of French *bon-mots*. He then gives alphabetical lists of German, Italian, Spanish, and Portuguese poets; then a short history of painting, sculpture, &c.; afterward he treats on a variety of subjects taken entirely at random,—as *gunpowder*, *arithmetic*, *the year*, *Ipecacuanha*, *London*, &c.; then he prints a considerable number of old stories, under the title of *Anecdotes*; and he concludes with a catalogue of the publications which were directed against the false philosophy of Voltaire: of whose mischievous works he prudently abstains from even hinting at the titles, lest he should be the means

means of pointing them out to the prophane curiosity of his readers. His enumerations of Greek historians and English authors is not alphabetical; and it would be difficult to guess at the principle of arrangement which has induced him to place Plutarch and Polybius next to Herodotus, and bishop Burnett between Shakspeare and Milton. The facts, moreover, are not always correct: the author of the celebrated old French comedy, *L'Avocat Patelin*, is said to have conversed with Louis XIV.; though he must have died above a century before the birth of that sovereign; and Addison is here recorded to have enjoyed an office of which we never heard before, —that of 'keeper of the Archives in the *Tower* of *Birmingham*.' Perhaps, M. Hamel thought that Birmingham must have a tower as well as London, because both places have a *Mint*.

Notwithstanding these errors and oddities, the work certainly contains a large portion of information in a narrow compass. **Den.**

Art. 32. *Francis and Josepha.* A Tale, from the German of Huber. By William Fardely. 8vo. 10s. Boards. Baines, Leeds.

An interesting little tale is here offered to the reader, which will afford considerable amusement: but, like many other productions imported from the continent, the sentiments are not altogether free from exception. How a person can be 'raw, proud, and ambitious, and not a *bad* man,' as asserted in the first page, we cannot discover; we can hardly think that because 'it often happened that he spent on the needy sufferers the greater part of the booty that had been cruelly plundered from them,' his character would thus be established for goodness; and his being 'a severe father, and an unaccommodating husband,' are not, surely, additional traits in his favour. **W. Re-s.**

SINGLE SERMON.

Art. 33. *The Foundation and Nature of the Fear of God considered.* Delivered at a Meeting of the general Synod of Ulster, at Cooks-Town. By the Rev. W. Neilson, D.D. June 30th 1807. 8vo. pp. 36. Printed at Dundalk.

The variety observable in the style and the remarks of different preachers, when discussing similar subjects, is not wholly unworthy of notice. From the passage of scripture * which appears at the head of this discourse, it might, perhaps, have been expected that the topic particularly introduced would have been the divine placability, or the *forgiveness* of sin: but Doctor Nielson has rather chosen to direct our regard to the *fear* of God. He reprehends, with just censure, those representations of the Divine benevolence and mercy, which persuade men to a continuance in a vicious and impious course; as also that vain, proud, and deceiving sense of honour, which is often substituted for real piety and virtue. His description of religious fear is rational and scriptural, instructive and impressive; and by some short but striking addresses, he admonishes and alarms the thoughtless, the inconsiderate, the rash, and the self-secure. **Hi.**

* Psalm CXXX. 4.

CORRESPONDENCE.

To our account of *an Apology for the Life of Servetus*, Rev. for July last, the author of that work objects, in a letter which we have received from him, that we have largely quoted passages in which we had no censure to offer (that is, which we commended,) but none in support of the blame which in other respects we imputed to him. Was this unkind towards him? The specimens of merit were given to the public, and the censure was left to rest on our credit. Mr. Wright says that 'he pleaded the cause of universal charity;' we asserted the same, and produced extracts to that effect: but it struck us that, while he was this generous advocate, he was too much the partisan of a sect; and in stating this, we saw no obligation on us to produce all the instances which had excited the idea in our minds. Our observations were founded on a careful perusal of his work; and after having again examined it, we think that we are fully warranted in them by its general tenor, and by particular passages. With regard to that part of the article in which we expressed our disapprobation of pride, conceit, sneering, and the want of christian humility, Mr. W. should have perceived that these qualities were not attributed to him, but were the subjects of general remark. Jo.

P. cannot be so devoid of discernment, as to suppose that we disrelish his enlarged and liberal habits of thinking: but he must excuse us from catering to the 'nice appetite of Scepticism.' On the proceedings of Providence it is more easy to state questions than to find solutions; and we might as well be asked to explain why the inhabitants of Lapland are less favoured by the Common Parent of Mankind than those of Valencia, or why the art of printing and the mariner's compass were kept from the knowlege of the antients, as why he has conferred a greater portion of religious knowlege on some nations and ages than others: for whether the principle of Divine Revelation be admitted or not, the fact remains the same. Other parts of his long letter we must pass in silence. Mo-y.

H. W

To W. S. of Hull, we shall merely observe that, placing all our glory in impartiality, we have no desire as public writers to have our names enrolled with any party or any sect; while we equally disregard any denomination that may be applied to us by others, as occasion seems to serve or as their inclination prompts. Wherever truth shews herself, we are ready to hail her: wherever error appears, we are alike disposed to frown on her. D.o

---

We are sorry that it is not in our power to satisfy the inquiry of C. W., who dates from Clapham.

The letter of T. Y. came too late for notice.

☞ In the last *Appendix*, P. 531. line 6. from bott. for '*Corneille*,' *Cornelie*.—535. l. 33. for '*tres*,' r. *tus*.—536. l. 19. for 'Abelard,' r. *St. Preux*.—In the *Index*, article *Tulip-tree*, for p. 441. r. p. 541.

In the Rev. for Sept. P. 75. l. 15. for 'self-converted,' r. *self-convicted*.

11

205,
Errors, pp. 127, 149, 181, 216.